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Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.
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The performance of Bach's "St. Matthew Passion" in Holy Week, at Carnegie Hall, by the Oratorio Society of New York, met with rather severe criticism by the daily press, some of which we think was undeserved. This great work has been neglected for many years in New York, and although a few years ago a very creditable rendering of it was given by the Brooklyn Oratorio Society, under the direction of Mr. Walter Henry Hall, Organist of St. John's Cathedral, the New York Society has allowed it to go unheard for the space of thirteen years!

The objection is sometimes made that the work is not popular enough with the masses to warrant a frequent rendition, and that unlike Handel's "Messiah" it is not well enough known to attract large audiences. But if the "Messiah" were to be sung only once in a dozen years it is quite possible that its popularity might wane to a considerable extent, notwithstanding the fact that parts of it are kept in memory by church choirs.

If Bach's mighty work could be regularly performed every Holy Week, it would be certain to gain in popularity year by year, and from a religious point of view it would probably prove more beneficial in the end than Handel's masterpiece.

Some of the London (Eng.) choirs sing liberal portions of the Passion Music every Lent, and at least one New York choir (St. Bartholomew's) has performed the work almost in its entirety for two successive Lenten seasons.

Music of such difficulty becomes all the more difficult when rarely sung. In the course of thirteen years a choral society, like a church choir, undergoes many changes. In most cases a society loses nearly all of its members in a period of that length. To prepare a work of such magnitude, and then to cast it aside for such a time, seems unwise to say the least.

On the whole the performance in question was satisfactory, although there were shortcomings on the part of both soloists and chorus.

An attempt was made to reproduce certain features that are wanting in ordinary presentations of the work. A harpichord was brought into use, and the chorus was divided into two groups, the "ripiene" soprano part in the introductory chorus being allotted to boy trebles.

The solos were sung by Miss Janet Spencer, Miss Caroline Hudson, Mr. Daniel Beddoe, Mr. Edwin Evans, and Mr. Cunningham.

"The Passion according to St. Matthew" was composed by John Sebastian Bach in the year 1729. He was then forty-four years old, and the work was first performed on Good Friday of that year, in the St. Thomas Church, Leipsic, where Bach was Cantor from 1723 until his death in 1750. Although frequently performed in Leipsic the work did not achieve wide recognition until a hundred years after its original presentation. Mendelssohn was the first great master to appreciate its real worth, and he had it performed in Berlin in 1829, he himself conducting it. It was introduced into England by Sir William Sterndale Bennett, and performed for the first time by the Bach Society of London in 1854 with Bennett as conductor.

In 1871 an edition in cheap form was issued by the Novelles of London, and this helped greatly in increasing a general knowledge of the work. Dean Stanley interested himself in the Passion Music, and had it performed in Westminster Abbey on Maundy Thursday, 1871, under the direction of

Sir Joseph Barnby. On that occasion it was heard for the first time in England in a consecrated edifice.

Dr. Horatio Parker, of Yale University, will give the following recital in St. Paul's Chapel, Columbia University, on May the 12th, at 4:15 P. M.

Sonata in E flat minor, op. 65 (new)

Horatio Parker

Allegro Moderato; Andante; Allegretto; Fugue.

Evensong and Chorale David Stanley Smith
Pastorale in G Widor
Prayer and Cradle Song Guilmant
Gothic March Salomé
Pastorale in F Bach
Fugue in C Minor Bach

Among belated Easter lists which we have received is the following from St. Paul's Pro-Cathedral, Diocese of Springfield: Prelude, Adoration, Borowski. Introit, Worgan.

Kyrie, Credo, Sanctus, Benedictus, Agnus Dei, and Gloria in Excelsis, F. L. Moir.

Offertory, "As It Began To Dawn," Lansing. Postlude, "Marche Pontificale," Lemmens.

Mr. Frederic N. Morgan, Organist and Choir-master.

One of the interesting features of this list is the *Benedictus* of the Communion Service. If there is any valid reason for excluding this beautiful portion of the Choral Eucharist the fact is not admitted in the Pro-Cathedral of Springfield, and we are glad to know it.

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OF ALL self-tormentors, the man who possesses a bad temper is the most disagreeable, and yet the most to be pitied; for whilst he proves a perpetual cause of disquietude to others, none feels the effect of his malevolence so severely as himself. A bad temper is a never-failing source of discontent, for it makes us displeased with ourselves; and when that is the case, we are generally infected with a yellow jaundice, which taints every object we look upon.—S. Wesley.

HUMAN AND ANIMAL LIFE.

OF all differences between man and animals, none is more striking than the difference in their respective powers of choice. The old illustration of a certain theory of the human will—an ass situated at equal distances from two equally attractive bundles of hay—is beside the mark. This is a good illustration of the range of the animal's choice—two or more things of the same sort; between hay and hay, or between hay and oats, etc. Man has this kind of power of choice, too; but he has also another and far different capacity of choosing, which may be said to be his characteristic quality. It is not between things lying on the same moral level, but between lower and higher: between flesh and spirit; between the dominion of things visible and that of things invisible; things temporal and things eternal; self and God.

Jesus promised His disciples (St. John 16:16ff) that the removal of His visible presence and His going to the Father would result in their "seeing" Him with the eye of the Spirit. They did not indeed understand this at the time, but Jesus' promise was fulfilled in their experience after the Ascension and Pentecost. By the Ascension a gap was made, which they could leave a vacuum by unbelief, or which they could fill by faith. This was the opportunity of faith or unfaith. They chose faith and the kingdom of God was theirs.

But it is to be noted that this choice was not without its pain. Man is not an animal but he has an animal nature. There is that in us which craves the gratification of the flesh, including the clinging to what we see and feel. This parting with Jesus in the flesh, essential to the communion with Christ in the Spirit, was necessarily grievous; and introduced them to a source of suffering unknown to the world: "Ye shall weep and lament, but the world shall rejoice." It is an error to say that the Christian life is all joy. It involves a keener anguish than the sufferings of the worldling. Jesus had groanings of spirit to which His companions on the cross were strangers.

But, thank God, that is not all. As the Crucifixion of Christ was but the gateway to the Resurrection, "your sorrow shall be turned into joy. A woman when she is in travail hath sorrow because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish for joy that a man is born into the world. And ye now, therefore, have sorrow; but I will see you again and your heart shall rejoice and your joy (far different from gratification of flesh) no man taketh from you."

What was enacted in the experience of the Disciples who lost their earthly Messiah and with Him their material Kingdom and selfish life, but found the Spiritual Messiah and the true Kingdom of God, must also come to pass in the life of every man who is born of the Spirit. There is a surrender of the kingdom of "the lust of the flesh, the lust of the eyes and the pride of life" for the Kingdom of faith, humility and service. And the experience is repeated over and over again, as we suffer losses and make our daily, hourly choice. We are free (I. St. Peter 2:14ff), but must not use our liberty for a cloak of maliciousness, but as servants of God. We are entitled to give the animal in us a due place, but the world is not for us, as for the animal, a permanent abiding place. We must as "strangers and pilgrims abstain from fleshly lusts which war against the soul"; and this, not only for our own salvation, but as a witness to the world of the will, the power, and the glory of God.

And may the God of truth spread everywhere the light; and especially enable us, the children of His light, to put away all unseemly deeds and follow all such things as are agreeable to our calling.

W. B. C.

THE title page and index for Volume XXXVIII. of THE LIVING CHURCH (November 1, 1907—April 30, 1908) have been prepared and will be sent without charge to any address on receipt of four cents for postage. To what extent the files are bound, and, therefore, to what extent these are required, will be judged from the number of requests made for them, which will determine whether the matter shall be supplied for future volumes. Requests should be sent at once to The Young Churchman Company, Milwaukee, Wis.

THE POINT OF DIVERGENCE BETWEEN ROMAN AND ANGLICAN CHURCHMANSHIP.

SO much is said from time to time of what is "Roman" teaching that it is not strange that we find much misconception as to the distinction between the two Western forms of Catholicity. Perhaps a brief outline may be suggested such as may clear up some of the misconception.

Speaking accurately, there is no such thing as "Anglican teaching." In the accurate sense, Anglicans do not constitute a Church, but a Communion. There is a Church of England; there is an American Church; there are offshoots of both in many lands; but the sum total of these distinct and autonomous Churches is neither "the Church" collectively nor any single Anglican Church.

The Anglican Churches—the plural is correctly used—do not determine their doctrine. They never did. The separate national Churches of that Communion have sometimes given expression to phases of doctrine, as, particularly, when the Church of England set forth the Thirty-Nine Articles and when, with some changes and with the suppression of one of the Articles, the American Church did the same.

But the Anglican Communion never claimed authority to enunciate her faith. She accepts the Creeds, not because they commend themselves to her judgment, but because she has no authority to do otherwise. Indeed in one particular—the *Filioque* clause—it is quite likely that a large number of Anglicans would prefer that a change in the form of expression might be made, but even here, though the authority for the received clause is much less than that of the balance of the Nicene Creed, the Anglican Communion never has felt at liberty to reconsider it. Neither, in her ecclesiastical trials, have her courts ever felt at liberty even to discuss whether postulates of the creed were true or false. Her attitude toward the creeds is the attitude of an American state court toward the American Constitution. It cannot give an ultimate determination of the interpretation of the instrument. The Anglican Communion is bound by the language of the Creeds because that language has been adopted by a greater body, whose decrees she has no authority even to question.

And herein the Anglican Communion realizes most effectually her true character as a part only of the one Church. It is for the Catholic Church alone to define the Catholic Faith. Whatever has thus been defined, the Anglican Churches hold as their authorized teaching without addition or subtraction. Beyond that, in matters of faith, the Anglican Churches do not purport to determine—always excepting the declarations as to their *modus vivendi* on mooted questions in Christendom which are contained in the Thirty-Nine Articles.

And yet friend and foe alike misunderstand this reticence of the Anglican Churches. When Bishop Southgate was sent, in 1844, to represent the American Church in Constantinople, it is related that in response to an inquiry from the Orthodox Patriarch to be shown the official teaching of the Church which he represented, the Bishop handed the Patriarch a pocket edition of the Book of Common Prayer. "Is that all?" mildly asked the Patriarch, in surprise. And "Is that all?" has been the perplexed inquiry of friend and foe many times since, who have admitted or have charged that the Anglican Communion "has no doctrine of its own" beyond what is therein contained.

Yet if the Anglican Communion had set about to enunciate a special faith of her own, even if the faith thus enunciated were wholly orthodox, she would have given the strongest reason to question her place in Catholic Christendom; and the fact that she has not done so is the strongest vindication of her Catholic consciousness. The Anglican Churches cannot define the faith because they are a part only of the Catholic Church, and a part must always be subordinate to the whole.

ENGLAND and Rome moved on substantially the same lines until the momentous reign of Henry VIII. Though the final parting of the ways did not occur until the reign of Queen Elizabeth, yet Romans are accustomed to charge Henry VIII. with "founding" the "new" Church; and though Churchmen indignantly deny this charge, which is wholly disproven by the evidence, it is quite true that from that reign the two communions have moved on separate lines. The line between what is Roman and what is Anglican was therefore first drawn in the reign of Henry VIII. Let us examine briefly the attitude of the Church and of the Crown—the despotism of the latter compels us to include it with the former—during the years of this reign which succeeded the breach with the Papacy in 1534.

Whatever else may be said of Henry VIII., he was neither a heretic nor a Protestant. He burned a very considerable number of Protestant heretics at the stake after he had broken with the Pope. Those poor unfortunates at least understood that the Pope had no sympathy with them. If it be urged that he also executed such undoubted Catholics as Fisher and More, is to be replied that they were not condemned because they held the Catholic Faith, but because they refused to state that they approved of the king's divorce and re-marriage. Though the Church and State papers of this reign evince a recognition of abuses in the Church, they are nevertheless invariably on the side of the old Faith. They defend the Seven Sacraments, Auricular Confession, the Real Presence, and the Catholic side generally in the fast-gathering controversy over Protestantism, which broke in the violent storm during the next reign. Whether, therefore, one takes the Anglican view or the Roman view of the Church of England during the years 1534-1547, it must be admitted that the differences between the two at this delicate period did not involve the Catholic Faith. The Church of England taught what the Catholic Church had always taught, and what was equally taught by the Church of Rome. She celebrated Mass with the Latin order and with the accustomed ceremonial. Her services were unchanged. The differences between the Church in England and the Church in Europe had to do, for the most part, with discipline and especially with the Papacy.

The immediate point of divergence between the two parties was, therefore, the Papacy, and *nothing else*. True, later issues have arisen. The Anglican Churches are bound by no Western decrees or formularies that were dated after the breach; the Roman Church is. Unrepresented at the Council of Trent, as also at the Vatican Council, Anglicans are no more bound by the decrees of either of these than are Easterns. The Anglican Churches stand, with relation to matters of doctrine, where the whole Western Church stood at the beginning of the year 1534, except in so far as definite Anglican legislation has modified that standpoint by the attempt to rectify abuses. The Anglican Churches do not deny any of the later dogmas of the Roman Church; they simply ignore them and refuse to be bound by them. They deny the right of the Roman Church to impose new articles of faith; but since Anglican authority is no greater than Roman authority, it follows that Anglicans claim no similar right for themselves. It is perfectly consistent and loyal, for example, for an Anglican to hold the dogma of the Immaculate Conception of the Blessed Virgin Mary if he is satisfied with the evidence in favor of it; but he must not teach the dogma as being that of the Catholic Church or, in consequence, of the Anglican Communion, simply because the doctrine has neither been formally asserted nor formally condemned by the whole Catholic Church. And much of what the Thirty-Nine Articles pronounce "Romish" was subsequently condemned or re-stated by the Council of Trent, so that that term as there used is misleading to-day.

The test, then, of whether the Anglican Churches *teach* any given article is this: Is it unmistakably taught by the undivided Catholic Church?

The test of whether the Anglican Churches *condemn* any article is this: Did the undivided Catholic Church explicitly condemn it?

The test of whether the Anglican Churches *disallow* any article is this: Have they directly repudiated it by definite legislation of their own?

The test of whether the Anglican Churches *allow* any article is this: Has the undivided Catholic Church or this particular national Church condemned or disallowed that view?

These tests indicate the extent and the limitation of the "roominess" of the Anglican Churches, which has been so greatly belauded. It must be admitted that in practice there

is *tacitly* allowed, beyond even this roominess, a still greater latitude of denial in sacramental and certain other opinions that are held by parties of Anglicans such as cannot easily be reconciled with Catholic consensus or with Anglican formularies themselves. This tacit toleration of denials by individuals is to be esteemed the choice of what is reckoned generally a lesser rather than a greater evil, and to be a negative closing of official eyes to abuses, rather than a deliberate extension of the teaching office of the Church. It is to be compared with the general toleration of other abuses in the Church during the fourteenth and fifteenth centuries. There have always been some abuses in the Church and some degree of divergence in opinion among Churchmen. These are greater in an age of intellectual keenness than in one of dull, thoughtless acquiescence, and the Anglican *modus vivendi* is to get along with many, in her communion, who do not fully realize all that her formularies teach. One is at liberty to view this as a virtue or as a defect, but he can hardly deny the actuality of the fact. And to some extent the same is true of every branch of the Catholic Church, in every age. Acts of uniformity, excommunications, even burning of dissenters at the stake, have not, in fact, produced rigid uniformity in any part of the Church. The wisdom of the latitude of tolerated variation in the Anglican Communion is a legitimate subject for differences of opinion, but such latitude differs only in degree from the same condition elsewhere in Christendom. This "toleration" is incidentally an Anglican characteristic, but it is in no sense the "point of divergence" between Anglicans and Romans—as witness the frantic efforts of the present Pope to rid his Communion of a party of considerable extent which had been tolerated until the publication of the recent encyclical.

CHURCHMEN must feel keenly the serious loss which the Church Militant sustains in the death of Dr. Morgan Dix. His preëminence among the clergy of the Church was unquestioned. He stood, easily, at the head of the priesthood. President of the House of Deputies during three General Conventions, he might easily have retained that commanding position during the remainder of his life, did not the breaking of his health compel him to decline the continuation of the honor. Rector of the foremost parish of the American Church, president of the Standing Committee of the metropolitan diocese, his prestige was yet more than that of his office.

Dr. Dix would have been a leader among men had his lot been cast in any circle of life or in any land. Cool, deliberate, thoughtful, he possessed the judicial mind to a degree seldom equalled. He never gave way to hasty action, he never was guided by impetuosity, he never was panicky. Possessed of a sound scholarship, unwavering, having faced the issues that confront Churchmen and determined them, he stood immeasurably above men who are tossed hither and thither by changing waves of opinion.

Dr. Dix was possessed of such poise and dignity, and was characterized by such a spirit of reserve, that he was called cold, and he lost, no doubt, an election to the episcopate of New York by reason of that impression; but it was an unjust one. He was affable and friendly, thoughtful and courteous. With the soldier's demeanor, inherited from his distinguished father, he had also the reserve of the statesman and the sympathy of the priest. His administration of the temporalities of Trinity parish was sometimes criticised by reason of his refusal to take the public into his confidence, but it was an administration that commanded not only respect but admiration from business men accustomed to manage large properties. In the spirituality of the large parish he had been obliged during his latter years to yield for the most part to his associates among the parochial clergy, for his health had kept him from much of his former activity during recent years. He continued, however, to preach quite frequently from the pulpit of Trinity Church and occasionally in the affiliated chapels of the parish.

He was one whose counsel we can ill afford to spare, yet his advanced age had withdrawn him somewhat from the foremost position in the determination of the questions of the day which was once accorded him and which many of us would have been glad for him to retain, did he not seem voluntarily to have laid it aside with advancing years. A classmate of DeKoven and Seymour, with other brilliant men, he stood always for the best form of dignified Anglican Churchmanship.

God grant him rest and benediction, and shine light upon him!

ONE would not wish to criticise unduly the discretion shown by a diocese in failing to agree upon a Bishop; but the fact that two special conventions of the diocese of Delaware have been obliged to adjourn without coming to an agreement reminds one that Delaware deliberative bodies have rather formed the deadlock habit. Yet there is this decided difference between the failure of the state legislature for several years to elect a United States senator and this present failure, in two conventions, for the clergy and laity to agree upon a Bishop: the minority in the former case based their opposition upon the fact that the candidate of the majority was a man believed to be very corrupt and to have received his preponderance as a candidate by corruption; while in the diocesan convention the laity have repudiated two most exemplary men, either of whom would have adorned their diocese had his election by the clergy received the ratification of the laity. To reject such nominations as those of Dr. Hart and Dr. Bliss was, of course, entirely within the discretion of the lay deputies, as indeed would be the rejection of every other presbyter that the clergy might tender; yet it is difficult not to feel that it was such an exercise of discretion as was not intended by the framers of the diocesan constitution, who deliberately left the actual choice of a Bishop to the clergy, leaving to the laity a veto power upon that choice. If the laity had desired the right of coördinate power with the clergy in the selection of a Bishop, or even the reversal of the constitutional prerogative of choice whereby they might select the candidate for nomination to the clergy, it would seem that their proper proceeding would have been by amendment of the constitution rather than by two negative refusals to confirm the choice of the clergy.

Delaware may consider herself most fortunate if she obtains the equal of either of these two priests whom her laity have rejected.

WHENCE does sociology receive the impetus to do its beneficial work in society? Obviously, from the Christian religion; sometimes directly, sometimes indirectly.

And yet the two should not be confounded. A chief function of religion (not its only function) is to produce character. When character has been produced on a sufficiently large scale, social wrongs will be in the way of rectification, social questions in the way of solution.

Social workers, whether engaged in the mission of relieving the distress of individuals, or in the larger preventive work of bettering conditions that distress may not arise, are, indeed, engaged in religious work. Yet religious work includes more than that. The salvation of the individual cannot be accomplished by what is commonly known as social work, though such work materially assists in the preparation for salvation. Social workers not infrequently proceed from no conscious religious impulse. They are in fact doing religious work even then, but there are some phases of religious work, and those the highest phases, which they cannot accomplish purely as social workers.

This explanation is called out by a kindly criticism of *Charities and the Commons* on a brief editorial paragraph which recently appeared in these columns. Our contemporary may be assured that we are too closely in sympathy with its own work to underrate the religious character of that which it is so well accomplishing. Only, after a Christian sociology has performed its best work with the largest measure of success possible, it still leaves communities of sinners, whose sin will oftentimes be that of professional crime, in spite of the happiest social conditions; and society must turn the sinner over to the Church for the correction of his sin.

ANSWERS TO CORRESPONDENTS.

D.—The fact that the first vesper service of a festival is held on its eve does not, according to authority, relieve the obligation of fasting if the eve falls on a fast day. Indeed the English rule makes a fast of the eve or vigil of a feast, even though the day be not itself a fast. Consequently Easter Even is a double fast by English rubrical law and remains a fast in the American Church though the vigil be not recognized by the American Prayer Book. But in spite of rubrics, festivities on Easter Even have often been widespread.

D. H.—Our recent statement that laymen should not wear clerical clothing rests on a realization of the purpose of uniforms. Clergymen do not appear on the street in the uniform of a major-general in the army, for the same reason that laymen do not dress as though they were priests.

HE WHO tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one.—Pope.

A GROUND SWELL OF THOUGHT AMONG EUROPEAN CATHOLICS.

Repression Has Not Entirely Accomplished Suppression

THE FINANCES OF THE FRENCH CHURCH

[FROM OUR EUROPEAN CORRESPONDENT.]

I AM glad when it is possible to discuss in these letters matters of spiritual, or at least of dogmatic, importance; but it so happens that I am frequently obliged to direct attention to more worldly concerns. The repressive action of the Vatican, though it is far from extinguishing controversies, does at least put a check upon the expression of them, so that the condition is rather like that with which we are familiar at sea, when the surface is smooth but under it there is an unpleasant swell. Repression is having its usual result; saintly and moderate men are unwilling to speak, partly because they are surrounded by spies, partly because they are unwilling to provoke a storm. One might fear an outbreak of rash speech on the part of those who are already branded or whose position secures them a certain immunity; and it says much for the gravity of those who are called Modernists, and for their loyalty to the Roman Church, that there are few such utterances to deplore. Intemperate language is mostly to be found among the devotees of the Vatican; and the excellent and learned Archbishop of Pisa, Cardinal Maffi, has recently found it necessary to censure a newspaper, which I have not seen, the *Blue Pen*, for the random charge of Modernism which it brings against priests and even Bishops of undoubted orthodoxy. I expressed a fear lest the *Rinnovamento* had ceased to live, but it is pleasant to say that a double number, containing some notable essays, has appeared.

I am also glad to say that the debate in the French Senate on foundations for Masses for the departed has (with one reservation) concluded as we should desire. My readers will recall the facts of the case: various endowments have been made by gift or legacy for this pious purpose; of these the State has been the trustee, and before disestablishment the revenue has been paid over to the churches interested; under the Law of Separation such sums were to be paid to the proposed *Associations cultuelles*, but as, in consequence of the Pope's action, such associations have not been formed by Catholics, it was proposed in the Lower House that these endowments should be confiscated and applied to hospitals. The proposal was not only most distasteful to Catholics, but a part of the secular press opposed it as an act of national dishonesty, and a number of distinguished Protestants resisted it on grounds of Christian charity. Two methods were proposed: the first, that the sums in question should be paid by the State to those priests to whom it already conceded the use of churches for religious worship; the other, that, if it should be held impossible for the State under present circumstances to intervene in such a manner in religious matters, the representatives of the founders should be free to obtain a refund of such property on the ground that the trust could not be executed. I do not presume to form an opinion on a purely legal question. It is certainly the case that trusts may exist which cannot be carried out; and in such cases it seems equitable that the State, as ultimate guardian of property, should apply the money to other suitable purposes. In England, for instance, there have been endowments for the redemption of Barbary slaves which could not be carried out because there are now no such persons; and it was just that such funds should be employed for the relief of prisoners in general. But this excuse did not exist in the case before the French Parliament, because there are plenty of priests ready to say the Masses in question. It can, one would think, have been little better than a pretence to plead that the State could not deal in such a matter with the disendowed clergy, seeing that it is daily conceding to them the use of the churches and renting to them the parsonages. It seems to many people that M. Briand, in opposing the simplest way of dealing with the trusts, was hardly acting up to the standard of justice which he displayed in the debates about disestablishment. The second device, of allowing the representatives of the founders to claim the refund of the trusts, seems to accord with French sentiments; but, as a foreigner, I could not feel sure that it would secure the rights of the dead; for it was surely possible that money left by a pious ancestor for a religious purpose might, if refunded to his son, be perverted to very different uses. The plan adopted by the Senate, if less

satisfactory than the former scheme, is perhaps better than the latter. Societies may be formed for mutual assurance among the clergy, and to these societies are to be handed over the trusts in question. This arrangement seems likely to work well—if the societies are formed. But will the Vatican consent to their formation?

A few weeks ago many people thought the matter had been favorably settled. Mgr. Fuzet, the Archbishop of Rouen, in combination with the Bishops of his province, drew up a scheme for the mutual assurance of his clergy. I cannot give its details; but at least it may be presumed that in Normandy, famed for shrewdness, the financial aspect was sound, and that seven or eight Bishops, headed by one of the most eminent members of the French episcopate, were not blind to the religious questions which might be involved. However, no transaction even of business can be settled without reference to Rome; so Mgr. Fuzet went to Rome to lay the matter before the Pope. He was kindly received on two occasions by His Holiness, though there are reports that he did not meet the same cordiality from Cardinal Merry del Val; and he came back with a glad heart to announce in the organ of his province that the Pope had given a warm, though only a verbal, approval to the scheme. At once an official denial was printed in the *Corrispondenza Romana*, which is now the paper most in favor at the Vatican, to the effect that no such explicit approval had been given, and that Mgr. Fuzet had no right to demand it in the name of the French episcopate.

It is certain that the Pope can speak no French, and I cannot affirm that Mgr. Fuzet can speak Italian fluently; and, having had experience of the difficulty of discussing a matter of business in a foreign tongue, I am well prepared to believe that either the Pope misunderstood Mgr. Fuzet's proposals, or that the prelate mistook the Pope's kindly interest for agreement. On the other hand it is to be noted that Mgr. Fuzet has just printed an account of his scheme without allusion to his visit to Rome, and without retraction of the statement of the approval of the Pope to which he had given publicity. Sometimes a minister overrules a king, and sometimes a journalist overrules a cabinet; and it is difficult to abstain from the suspicion that those who watch over the action of the Pontiff did not approve of the assent which was given by his kindly and simple heart. It may yet be hoped that a written assent will be granted, and that societies will be formed to assume the functions which the French Parliament is prepared to entrust to them. We should have been thankful if that body had accepted an amendment which proposed to entrust to such societies such foundations as exist for the housing of the clergy.

But ungenerous as I think the attitude of many Frenchmen to be, I cannot deny that the attitude of Rome goes far to justify the suspicion expressed in a speech in the Chamber, that money given to the clergy is really money given to Rome. In the particular case the suspicion is unreasonable, for there is no cause to suppose that the few thousand francs left for Masses will go to fill the rather empty coffers of the Vatican. But it must be irritating to Frenchmen, who are tenacious of money, and are justly proud of their financial integrity and capability, to find themselves again and again distrusted and thwarted in their schemes for the financial reconstruction of their Church. They do not as a rule look to Italy for prudence or for uprightness in the management of funds; and apparently it has not yet been made part of the Catholic Faith that by the side of the infallible Peter there is an infallible Matthew to dictate the affairs of the tribute-table. How long will the glorious French Church submit to have her Bishops treated as puppets? Might it not be urged upon her to consider whether, under the circumstances, it is worth her while to bear the expense of having Bishops at all? A dictatorial voice at the Vatican, and an adequate number of telephones to bear the decisions where they are humbly expected, would serve the Church much more cheaply and efficiently.

Mentone, April 15, 1908. HERBERT H. JEAFFRESON.

A CHEERFUL MIND is not only disposed to be affable and obliging, but raises the same good-humor in those who come within his influence. A man finds himself pleased, he does not know why, with the cheerfulness of his companion. It is like a sudden sunshine that awakens delight in the mind, without her attending to it. The heart rejoices of its own accord, and naturally flows out into friendship and benevolence towards the person who has so kindly an effect upon it.—J. Addison.

Death of Dr. Morgan Dix

THE Rev. Dr. Morgan Dix, for more than forty-five years rector of Trinity Church, New York, is dead at the age of 81 years. The cause of death was asthma and heart failure, the latter due to age. He preached for the last time on Easter Day, in Trinity Church. He was feeble in body, but his sermon was strong. He was taken ill on Low Sunday, and died at about 9 o'clock on the evening of the following Wednesday, surrounded by his wife, his son, and other members of his family. It is interesting to note that at the time of his death the Roman Church celebration was in progress, with reports of elaborate services and great numbers in attendance upon them. Yet in the public mind of busy New York, and in the columns of its great newspapers, the death of Trinity's rector overshadowed all else of its kind. Editorials in the great dailies, all different, all paying tribute, all mentioning the great service of the man, of his parish, of his Church, to the nation, the city, and especially to mankind, took the place of honor in crowded columns. Bishop Potter, from a sick-room, issued an address to clergy and people, in which he voiced the Church and the public feeling. He said:

"MEN, BRETHREN, AND FATHERS:

"A loss has come to the diocese of New York, to describe which it is not easy to find words. Dr. Morgan Dix was so preëminently a part of the diocese, as the rector of Trinity Church, as the president of the Standing Committee, as the chairman of a great host of organized good works, that it is difficult to think of the Church without him.

"But he was, most of all, dear to those of us who really knew him for personal qualities altogether exceptional. He united with a lofty ecclesiasticism a singular tenderness for humanity, whatever its errors of faith or conduct; he touched life at so many points with sentiment equally refined, faithful, and gracious, that no one could know him without the homage of affectionate respect for great and rare gifts.

"If, as I understand, his funeral is to be on Saturday of this week, I trust that the reverend clergy will use at Morning Prayer on next Sunday the prayer beginning: 'Almighty and Ever Living God, we yield unto Thee most high praise,' etc.

"Very faithfully yours,

"April 30, 1908.

HENRY C. POTTER."

The funeral took place in Trinity Church on the morning of May 2nd, and was attended by representative men of New York and near-by cities in almost all walks of life. Brigadier-General Grant and staff, and the Colonel of the Twelfth Infantry and staff were present in uniforms. There was the burial service of the Church, with a few anthems; and there was no address. The chanting of the psalms was very beautiful. In the procession came, first, the visiting clergy, next New York rectors, and then the vestry, choir, and all of the Trinity curates. Then followed the vicars, and, lastly, the Rev. Dr. Manning and Bishop Greer, the last named saying the sentences. The lesson was read by the vicar of Trinity, and the committal by the Rev. Dr. Manning. Bishop Greer said the prayers. The congregation sang, from leaflets distributed generally, "Rise, my Soul, and Stretch thy Wings," to the setting by Beethoven. Following the service the clergy went to Trinity cemetery, Broadway and 154th Street, where the final prayers were said by Bishop Greer and the assistant rector. Interment was in the Dix vault, where rests the former war Governor.

A volume is needed to record the life of the late rector of

the greatest parish in the world. The Rev. Dr. Dix was a son of Governor John A. Dix of New York, the Civil War executive of the Empire State. He was born in New York, and unlike some other great religious leaders whose names have studded religious annals of the country, he was not transplanted from another section. English and Welsh stock that early secured financial independence, the son was afforded many advantages—and made good use of them. He was born in 1827, when his father was a major in the United States Army. He travelled abroad, resided at Cooperstown and at Albany, in his native state, and was graduated from Columbia University. Then he studied law, but entered the General Seminary and was admitted

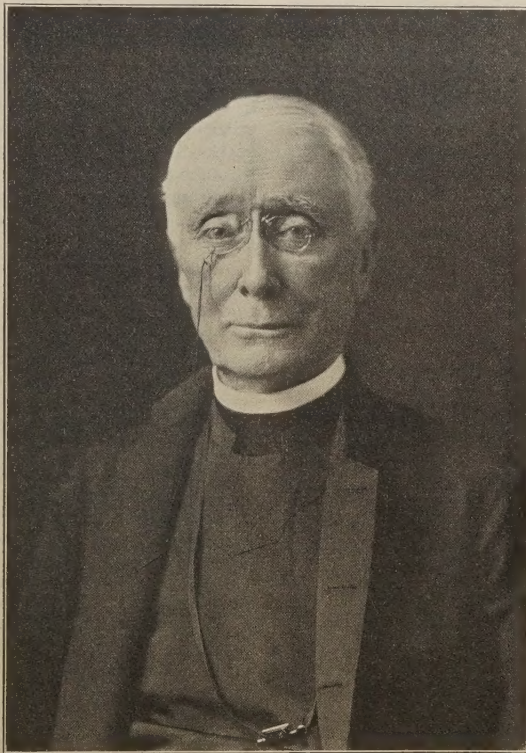
to Holy Orders in 1852. He served a year as assistant at St. Mark's, Philadelphia, spent a year or more in Europe for study, and became a member of Trinity clergy staff in 1855. Four years later he was made assistant rector, and in 1862 became rector, upon the death of the Rev. Dr. William Berrian.

Associated with Trinity parish for considerably more than half a century, Dr. Dix saw the great institution pass through one of the most stirring periods in the history of any city. He kept the parish, in all of that stress and strain, well to the front in the affairs of the city and of the nation, always maintaining its standards of faith, of ritual, and of service. Rich to begin with, no single property in all New York has perhaps so advanced in material wealth, through the wonderful advance which New York has seen during the last quarter of a century. If there have been criticisms of Trinity's use of its resources, certain it is that its rector, dead but honored everywhere, leaves a gigantic machine, a magnificent inheritance, for his successors to wield for God and His Church.

The personal service of Dr. Dix to the Church is illustrated

in but one of many forms when his presidency of the House of Deputies of the General Convention is mentioned. His service to education is instanced in his trusteeship of Columbia University. His service to charity is shown in his membership of the governing bodies of half a score of New York's leading benevolences. And his service to literature is in evidence by a long list of books which he has written, including a history of his own parish, for he loved to dwell on the past of his church, even if he usually faced front when present problems were to be considered. Finally his service to moral questions is set forth conspicuously in his stand on the question of the remarriage of divorced persons, and his early order to Trinity clergy under no circumstances to perform such. If anything need be added to that social service, it is his frequent sermons from Trinity and St. Agnes' Chapel pulpits, fearlessly attacking evils of fashion, of wealth, of ostentation, which, alas, New York indulges in with what seems to be increasing boldness and frequency.

In 1902 Dr. Dix celebrated a triple anniversary. The plans of the observance were largely in the hands of the Rev. Robert Morris Kemp, then on St. Paul's Chapel staff but now a Chicago rector. The anniversaries were Dr. Dix's 75th birthday, his fiftieth year in Holy Orders, and his fortieth year as rector. His sermon in St. Paul's Chapel, when Trinity clergy and people and representatives of city and state, even of the nation, had gathered to honor him, was characteristic of the man, in that it said much of Trinity, much of the Church, much of loyalty to



THE LATE REV. MORGAN DIX, D.D.

Christ, but very little indeed about the rector of Trinity parish.

It would be impossible to rehearse, in the space that could be allotted to the subject, even a summary of the public expressions of appreciation and of grief that are made. The public view outside the Church may, however, be estimated from an editorial in the *Tribune* of last Friday which reads, in part, as follows:

"But Morgan Dix was something more than the rector of Trinity. Great as his office was, it may truly be said that he magnified it. He was a man of such parts, spiritual and intellectual, as would have assured him distinction had he spent his life as minister of some small parish. Inheriting a full measure of the resolution and intrepidity of his famous father, he joined with it a high degree of devotional fervor and an intellectual mastership of classic mould. Despite his seeming austerity of mind and manner, he was a man of wide and warm sympathies, who reckoned nothing alien to him which concerned humanity and who interested himself actively, aggressively, and efficiently in those movements which he conceived to be for the best welfare of the community.

"Nor was his austerity, seeming or real, a handicap to his usefulness, but rather a help. It meant much to New York, in a time of increasing laxity and vagarioussness in religious and social matters, that the rector of its greatest parish should stand, resolute and inflexible, for definite and exalted standards, both of religious faith and of social and personal decorum, and that amid the 'Lo, here!' and 'Lo, there!' of clamorous sensations the voice of Trinity pulpit should always be sane, fearless, clear, and conservative in the wise sense of preserving and loyally maintaining those things which time, experience, and the accumulated discretion of mankind had designated as most worthy. As preacher and administrator his place in Trinity parish is hardly to be filled. As a citizen and civic leader of this metropolis he leaves a void which will be felt for many years to come."

A DYING WORD.*

BY THE LATE REV. H. M. JARVIS.

Grant me, O Christ, the power to write,
With love anoint my pen,
Make every word a beam of light,
For children, women, men.

'Tis love that threatens; love that speaks of hell
Where angels curs'd and wicked spirits dwell,
The Lord has brightened each and every star
By darkened mats of space between, and far

The joys of heaven more lovingly invite
When hell's dark background torments bring in sight;
By contrast virtues shine in fairer frame,
Where vices triumph and o'er many reign.

Men need a God who owns a hell of fire,
For helpless gods could not be their desire;
No more than nations with their war ships torn,
A prey for tyrants, and a point for scorn.

The Christian's God is a consuming fire,
And God of love whom all of us require.
We say not in our hearts, as fools will say,
We have no god to whom we care to pray.

On Father, Son, and Holy Ghost we call,
The three in one, and one in three is all,
And one Eternal and Almighty Lord
Whose word is true, and sharper than the sword.

The Son Eternal, yet of Virgin Birth,
Came down from heaven and was born on earth,
Sinless, for Adam's sin he died, and rose,
Returned to heaven, as each Christian knows.

But ere He left, a new creation made,
A living Church which Satan cannot raid,
A Vine with branches that must ever spread
While firm with root connected, Christ the Head.

A Body of children, women, men,
Thousands, aye millions of many a ten,
Angels and martyrs and prophets of old,
Both heaven and earth contain but one fold.

*The rough manuscript of this hymn was found among the papers of the Rev. H. M. Jarvis at the time of his recent death after an illness of only two days, during which illness he was at work upon the hymn. It is obvious that in several verses the hymn had not reached a final form, being as yet unrevised, but it is deemed better that it be published precisely as it was left by its author without receiving from other hands the revision that it would have received from his own.

IN THE CONDUCT of life, habits count for more than maxims, because habit is a living maxim, become flesh and instinct. To reform one's maxims is nothing; it is but to change the title of the book. To learn new habits is everything, for it is to reach the substance of life. Life is but a tissue of habits.—*Amiel*.

NEW YORK CHURCH CLUB DISCUSSES CANON NINETEEN

The Brady Proposition for an "Open Pulpit" was
Unanimously Condemned by House of
Deputies Committee

SOCIALIST MEETINGS DISCONTINUED AT CHURCH OF THE ASCENSION

Dr. Manning Becomes Rector of Trinity Church

SETTLEMENT HOUSE FOR GENERAL THEOLOGICAL SEMINARY

The Living Church News Bureau
New York, May 4, 1908

FRANCIS LYNDE STETSON, Esq., was elected president of the Church Club of New York at its April meeting. Reports were presented for the year, showing one of the most prolific twelve months in actual results in the history of this first of Church Clubs. By vote an invitation was extended to the National Conference of Church Clubs to meet in New York in 1909.

The discussion of the evening was on "Canon 19." Bishop Potter sent a letter, being too ill to come, in which he said that in social questions the Church does not possess in her clergy the authorities whose wisdom and experience the Church has need to make use of. Therefore the Church must be wise and for enlightenment on these questions she must go to the highest sources. In so doing, the value of the permissive law will show itself.

The two speakers were the Rev. Dr. W. R. Huntington of Grace Church and the Rev. Dr. Arthur Lowndes, editor of the *Church Eclectic*. The former deprecated the panic which obtains and called it undignified and uncalled for. He disavowed much sympathy with the canon itself, and said it had been introduced without his knowledge. It does not mean Church unity, and if it did, he would oppose it as vigorously as anybody. He said the Bishops possess the power, and intimated that the best Churchmanship is that which trusts the Church's Bishops most fully. He then gave some account of Church unity and its progress and prospects, and referred to the Roman Church celebration. The Church, he said, must put nationalism and simplicity over against Rome's papal colors and splurge. The Rev. Dr. Lowndes found little fault with the amendment, but much fault with the manner of things being done because of it. He gave a list of some of these, taken from THE LIVING CHURCH, and concluded that the amendment is in some sense a change of the office of the Ordinal, a thing which, he argued, the General Convention has no right to make, even indirectly. Mr. Stetson, who had not then taken the chair, explained that in committee in Richmond the Brady proposition was unanimously killed, when he remarked that the matter ought not to end that way, and suggested that something be presented. The other members agreed, and he himself wrote the amendment in the form in which it was presented by Dr. Fiske to the House of Deputies. That, of course, was not the form in which the amendment finally passed.

SOCIALIST MEETINGS COME TO AN END.

The vestry of the Church of the Ascension (the Rev. Percy S. Grant, rector), has taken action on the use of that church and its parish house for discussions of Socialism by amateurs and professionals. It is understood that the vestry came to the assistance of the rector at his request, the meetings having gotten beyond the control of the regular authorities. In other words, it is a praiseworthy wish gone wrong; an abuse of a privilege, and that abuse aggravated in no small degree by the publicity brought on by the local dailies. The future status of the lay reader, Mr. Alexander E. Irvine, is in doubt, and so is that of the meetings of the new Christian Social Fellowship, which were to have been held in Ascension parish house. It is held by Mr. Irvine to have been an evil day for his propaganda when publicity came to it. There is, it is said, no disposition to curtail the work of Mr. Irvine, and he gave the address last Sunday night, in connection with Evening Prayer, his topic being "The Political Economy of the Lord's Prayer." The after meeting in the parish house, which has attracted Jews, Socialists, and all sorts of people save only, so it has seemed, Christians, was not held. Interest waned, and gradually the experiment will, it is declared, come to an end. One of the vestrymen is quoted as saying:

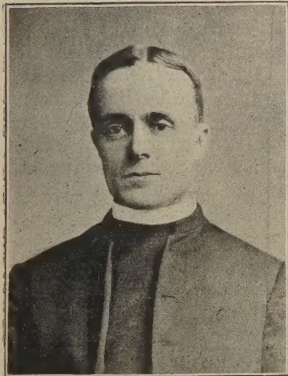
"Grant is a fine fellow and we are all with him. There is absolutely no division among the vestry on this point. But we all felt

that what had been an excellent idea at first got away from Mr. Grant and that it was time that the much advertised meetings of the "parlor Socialists" should be brought to an end. Such has now been done."

DR. MANNING WILL SUCCEED DR. DIX.

On Monday the vestry of Trinity Church elected the Rev. William Thomas Manning, D.D., to succeed Dr. Dix as rector of that parish. Dr. Manning is vicar of St. Agnes' Chapel and for several years past has also had the unique title of "assistant rector" of Trinity parish, having been elected to that position by the vestry with the informal understanding that he was to succeed Dr. Dix as rector, at the time of his declination of an election as Bishop of Harrisburg.

Dr. Manning was born in England in 1866, but came to this country as a child and took the degree of B.D. from the University of the South in 1893. He had prior to this, in 1889, been ordained deacon by Bishop Quintard and been advanced to the priesthood in 1891 by the Bishop of California. His first work was the rectorship of Trinity Church, Redlands, Cal., after which, in 1893, he became professor of dogmatic theology in the theological department of the University of the South. He was rector of St. John's Church, Lansdowne, Pa., 1896-1898, and of Christ Church, Nashville, Tenn., from the latter year until 1903, since which time he has been vicar of St. Agnes' chapel, and since 1904 assistant rector of Trinity parish. Dr. Manning has the degree of D.D. from the University of Nashville, the University of the South, and Columbia University.



REV. W. T. MANNING, D.D.

Dr. Manning preached at Trinity Church on Sunday morning a sermon from the text, "My peace I give unto you," with special reference to the memory of the departed rector.

It is an encouraging thing for New York, for the Church, and for missions, that Trinity parish is to come under the control, in so far as its rector can control it, of such a man as the Rev. Dr. Manning. His record at St. Agnes' Chapel is almost beyond praise. His civic interest, his vision, his executive ability, his interest in world missions of the Church—all of these give encouragement to those in authority in New York to expect great things. Speaking once to the writer about the Board of Missions' apportionment of \$10,000 upon Trinity Church—the church itself, not the chapels—Dr. Dix said he had never had the influence he was supposed to have in Trinity parish. He referred to President Lincoln's remark that he did not have much influence with the Administration, and said that, materially, Trinity is so big that no man, unless he bring dynamic methods to his aid, could fail at times to be overshadowed, even run over and obscured. And, he added, he was never much inclined to the use of dynamite. He praised all associated with him, and said that as he had seen three generations of vestrymen come and go, he was paramount in age if not in influence in the parish. He was not opposed by personality, but by financial bigness—material accumulation that is bound up with civic and legal New York, that he found often to get the better of him, and caused him to weary in his efforts to wield so much.

CLERICAL UNION MEETING.

Since the change of name of the Catholic Club to the Clerical Union a good many new men have been admitted to membership. There was a large attendance at the meeting on April 28th, when resolutions were adopted on the illness of the Rev. Dr. Christian, and wishes expressed for his early recovery. Father Sargent of the Holy Cross Order read a paper on "Serviceable Programmes for Quiet Days in City and Country Parishes," and a very telling address was made by the Rev. M. W. Britton of Holy Cross chapel, New York, on his recent visit to Cuba. He went to the island prejudiced against the Spanish, he admitted, and was surprised to find how beautiful were the Cuban cities. They are so, however, because of American intervention and labor. Religious conditions in the Roman communion he found to be most deplorable, and he gave instances, already familiar, of the lack of attendance upon public services even on holy days, and of the neglect of the sacraments

[Continued on page 50.]

JAPANESE CHURCHMAN IN CHICAGO

Tells How He Was Led to Accept the Christian Religion

PLANS FOR JUNIOR AUXILIARY WORK

Additional Reports of Lent and Easter

RELIEF WORK ACCOMPLISHED AT THE CATHEDRAL

The Living Church News Bureau
Chicago, May 4, 1908

FOR the past two years a young Japanese Churchman named Mr. Kanama has been residing at the young men's department of the Chicago Homes for Boys. He was introduced to the Homes by the Bishop of California, and his object in coming to Chicago was to study certain phases of business, which he found well established in this city. He recently returned to his home, and just before leaving he asked permission to address the boys and the young men of the Homes. We cannot give his address in full, but it is a remarkable testimonial from a person of thoughtful, sterling character. In part he said:

"I congratulate you because you are so fortunate as to be reared under the best discipline of the Church's teaching. I was not so fortunate as to be brought up in a religious environment, but my religious instincts were awakened at the age of 18 years, when I began to think seriously of life. I was not satisfied with the idea that our life on earth is about fifty years, and there is no hereafter. I was not satisfied with the thought that because to-morrow we may die there is only the life which says 'Eat, drink, and be merry.' Nor was I satisfied when reading Macbeth's philosophy, 'Life is but a tale told by an idiot, full of sound and fury, signifying nothing.' I was struck by the twentieth verse of St. Paul's Epistle to the Romans. In the mystery of the glorious heavens on starry nights I found the ruling Hand of God, and I came to believe that God exists. Then I earnestly studied the Life of Jesus Christ our Lord. I found Him to be the Moralist of moralists, the Hero of heroes, perfect God and perfect Man. Is it not true that every cry of the human heart is satisfied when we look at the Life of our Saviour, Jesus Christ? My favorite saying is that of Gladstone, whom I have learned to consider one of the ablest statesmen and soundest Churchmen Great Britain has ever produced: 'An untiring sense of duty, an active consciousness of the perpetual presence of God who is its Author and its Law, and a lofty aim of life beyond the grave—these are the best and most efficient parts, in every sense, of that apparatus wherewith we should be armed, when with full purpose of heart we address ourselves to the life-long work of self-improvement.'"

It is a fair question to ask if there are many young business men of Chicago or any other American city who could give utterance to finer testimony than this, and who would choose such a manner of saying "good-bye" to their tablemates and room-mates of two years' standing.

The trustees of the Chicago Homes for Boys have felt obliged to decline the offer of a farm lately made to them by a well-wisher and friend of the Homes, the reason being their inability to raise the extra money necessary to comply with the provisions accompanying the gift. Mr. George E. Roberts, president of the Commercial Bank, lately addressed the boys on the subject of "Money," and Mr. E. M. Skinner, of the firm of Wilson Bros., soon afterward gave a talk on "Sound Business Principles." Five of the working boys of the Homes are employed by Wilson Bros.

JUNIOR AUXILIARY WORK.

On Wednesday in Easter week an important meeting of the officers of the parochial branches of the Junior Auxiliary was held in the Church Club rooms under the leadership of Mrs. F. O. Granniss, the diocesan vice-president in charge of the Junior work. This was the second of these meetings held during the past few months. In an address from the diocesan president, plans were outlined for the extension of the work among the various parishes and missions, during the coming fall and winter, and Mrs. Granniss formulated the programmes of three meetings of the officers, to consider the three subjects of Prayer, Giving, and Study. All of these suggestions were welcomed with great interest by those present, and the outlook for increased efficiency in this department of the Auxiliary's activities is promising. A few years ago the Chicago Juniors assumed the payment of several yearly scholarships in the Church's mission schools in various parts of the field, and thus relieved the Woman's Auxiliary of these charges. In addition to these scholarships and the numerous missionary boxes sent out by the individual branches, several of the strongest local branches have in recent years clubbed together to furnish cer-

tain of the mission schools with larger quantities of Christmas presents than would have been possible without such coöperation.

SUBURBAN MEN'S CLUBS.

Two of the suburban parishes where the men's club movement has attained marked success are St. Martin's, Austin, and Grace, Hinsdale. Governor Deneen, the governor of Illinois, was the invited speaker at the April meeting of the men's club of St. Martin's (the Rev. R. H. F. Gairdner, rector), on the evening of Wednesday, April 29th, and over 550 persons were present, including a large number of ladies. A reception was tendered to the Governor, after his address. On the evening of Monday, April 27th, nearly 100 men of Hinsdale attended the annual dinner of Grace Church's men's club (the Rev. E. H. Merriman, rector), and in spite of the inclement weather, the meeting was most successful, rounding out the best year in the history of the club. During the season thus closed the invited speakers at Hinsdale's men's club have included Dr. Frank Gunsaulus (the eminent Congregational preacher), Judge Cutting, Professor A. S. Johnson, Mr. H. P. Thurston (the Chief Probation Officer of the Chicago Juvenile Court), and Mr. S. E. Kiser, of the Chicago *Record-Herald*.

The Ven. J. H. Dodshon, Archdeacon of Southern Ohio, preached at St. Martin's, Austin, on the First Sunday after Easter, having given two interesting lantern lectures on "Morocco and the Moors" and "The Passion Play" at St. Martin's parish house, during his four days' visit.

BROTHERHOOD LOCAL ASSEMBLY.

Unusual interest is centering in the spring meeting of the Chicago Local Assembly of the Brotherhood of St. Andrew, to be held at Trinity church and parish house, on the evening of Thursday, May 7th. Bishop Anderson will speak on "The Brotherhood Man's Opportunity To-day as a Citizen." Mr. Frederic C. Morehouse, editor of *THE LIVING CHURCH*, will speak on "The Brotherhood Man's Opportunity To-day as a Churchman," and Mr. W. A. Haberstro of Buffalo will speak on "The Milwaukee Convention." A strong effort is being made to secure a large attendance of the men of the diocese, outside of, as well as within, the ranks of the Brotherhood.

ADDITIONAL REPORTS OF LENT AND EASTER.

Additional Easter reports from several parishes and missions have come in since our last letter, all telling the same story of the best Lent and Easter in years. At St. Simon's, Sheridan Park (the Rev. H. B. Gwyn, priest-in-charge), there were 287 Easter communicants, and an offering of over \$650, mainly for the parish house fund. The Lenten and especially the Good Friday services were more largely attended than last year. At St. Barnabas' Church (the Rev. E. J. Randall, rector) there were 282 communicants, and the offering was \$650. A beautiful silk chasuble was given to the parish by Mrs. Mary Hall, in memory of her husband, the late Charles R. Hall. Money for the purchase of a green stole was also given, by Mrs. W. B. Tracy. At St. Timothy's mission there were 38 communicants and an offering of \$150 for the building fund. The members of this mission expect that their new church will be ready for service by Whitsunday. At St. Paul's-by-the-Lake, Rogers Park (the Rev. Richard Rowley, rector), there were 190 Easter communicants, a gain of about 30 per cent. over last year, and the offering was \$2,015. The total attendance on Easter Day was about 850.

MYSTERY PLAY AT MAYWOOD.

The "Mystery Play," entitled "The Little Pilgrims and the Book Beloved," which was so popular last year among our Sunday schools, was given by the children of the Church of the Holy Communion, Maywood, on the evening of Wednesday, April 29th, in the parish house.

RELIEF WORK AT THE CATHEDRAL.

Dean Sumner has published in the last edition of the Cathedral monthly paper a brief report of the relief work accomplished at the Cathedral during the five months from November to April. Number of persons assisted with clothing and money, 420; number assisted with money, 93; number of articles of worn clothing given out, 392; number of calls per day, average, 12; number of calls where requests were made, 1,135. The supplies of clothing were received from a number of the parishes and missions of the diocese, and the work of distribution has been in charge of the Rev. H. R. White of the Cathedral staff. He has been faithfully assisted by Mr. Burk, the verger of the Cathedral. In order to repair a good deal of the worn clothing and shoes sent in for this relief work, a tailor and a

shoemaker were engaged, at small wages, so that every article given away was in the best possible condition. In addition to supplying all these calls which came to the clergy house, this relief work included help given to the following institutions and houses: Chicago Homes for Boys, four times; business houses, eight times; Convalescent Home, eight times; Bureau of Charities, nineteen times; Tribune Lodging House, thirty-seven times; Municipal Lodging House, forty-four times. It has been a hard winter, but the Church, through this efficient department of relief at the Cathedral, has met many of the calls for aid as amply as the resources contributed would permit. TERTIUS.

NEW YORK CHURCH CLUB DISCUSSES CANON NINETEEN.

[Continued from page 49.]

by the priests and the worse than neglect of every religious thing by the men. Father Britton was followed by the Rev. Henry Swift, who has been for seven years in the Philippines as an Army chaplain. He spoke hopefully of improvement attempting to be made in the archipelago by the Roman Church, and praised very highly the work being done by Bishop Brent and priests and lay workers under him.

It was reported at the meeting that eminent physicians, consulted by the Rev. Dr. Christian, declare that nothing but rest is needed to restore him to health. He has been ill since Palm Sunday.

SETTLEMENT HOUSE FOR GENERAL SEMINARY.

Nearly a hundred students and a few clergy and other friends assembled in the gymnasium of the General Seminary on the evening of April 27th to consider the founding of the Settlement House, to be managed by Seminary students, to benefit the neighborhood of the Seminary and incidentally to furnish a "clinic" for volunteer workers. Dean Robbins presided and the speakers were the Rev. James E. Freeman of Yonkers and Dr. James H. Canfield of Columbia. Both pointed out the necessity for a ministry to the whole man. Dean Robbins warmly endorsed the plan, and discussed a minor phase of it, as to whether it should be a Church institution or a Settlement of the usual type. It was explained that one group of seminarians in the Missionary Society had projected the plan but that it had been taken up by all, and that if it were started the venture is not to be the project of any one set of men, but of all. One other group pledged, during the meeting, such financial aid as it could give. A student stated that nothing has yet been done, and could not be, in the judgment of the students, until \$1,500 can be secured, with which to rent a house and maintain it. The Rev. Dr. Huntington, who was present, conditionally offered \$200. If all can be had, a club of boys will be organized. The meeting was favorable to the plan, the next step being the finances.

LAY WORK WITHIN THE CITY.

The annual meeting of the Associate Alumni of the General Theological Seminary will be held on Tuesday morning, June 2nd, the reunion and banquet on the early evening of the same day.

The Church Club of New York, the Brotherhood of St. Andrew, the Junior Clergy, the Seabury Society, and organizations of men in the three boroughs of Richmond, Manhattan, and the Bronx to a total number of eight, have united in pledging attendance at a meeting of New York Churchmen to be held in Synod Hall of the Cathedral on the evening of May 11th. Mr. George Macculloch Miller of St. Thomas' Church will preside, and the speaker will be Bishop Greer. It is to be a conference to consider some problems of the Church in New York, and how laymen may help the Bishop Coadjutor in meeting some of them.

PROBABLY the least considered of all the Church's agencies in the dissemination of information, the arousing of interest, and the spread of zeal and enthusiasm to-day is the religious Church paper. And at the same time it is highly probable that this same agency, rightly and fairly used, is the most valuable asset at the disposal of the Church and her official leaders. The great enemy of earnest and united effort and coöperation in Church work, as in any other kind of worthy endeavor, is not indifference or opposition, or dislike, or laziness, or anything of the kind; it is simple ignorance; want of information as to work or plans or great purposes; or the means needed for the carrying out of these plans and the execution of these purposes.—*Southern Churchman*.

TWO DIOCESAN CONVENTIONS

Delaware Fails Again to Elect a Bishop

LOUISIANA HEARS THAT A YEAR'S LEAVE OF ABSENCE IS LIKELY TO RESTORE THE BISHOP'S HEALTH

HERE were in session last week a special convention of the diocese of Delaware for the election of a Bishop—a hope that was not accomplished—and the annual Council of the diocese of Louisiana.

NO BISHOP CHOSEN IN DELAWARE.

The Delaware Convention finally adjourned after the clergy had nominated by a two-thirds vote two different candidates, each of whom was rejected by the laity. Thirty-three ballots were taken by the clergy. The first choice of the clergy was the Rev. Samuel Hart, D.D., vice-dean of the Berkeley Divinity Seminary, Middletown, Conn., who was chosen on the 29th ballot, receiving ten votes, with three cast for Bishop Partridge and two for the Rev. N. S. Thomas. Dr. Hart was rejected by the laity with three affirmative and forty-three negative votes. The clergy afterward, on the thirty-third ballot, elected the Rev. George Y. Bliss, D.D., rector of St. Paul's Church, Burlington, Vt., who was also rejected by the laity with twenty-six affirmative and twenty-one negative votes, it requiring two-thirds to elect. The Convention thereupon adjourned after transacting some routine business. There will be an opportunity for further balloting at the annual convention, which opens on Wednesday, June 3rd.

The Convention opened at Christ Church, Dover, on Thursday, April 30th, Holy Communion being celebrated at an early hour and morning prayer being read immediately prior to the business session. The Rev. Kensey J. Hammond presided. The matter of the election of a Bishop was taken up immediately.

The Rev. J. Leighton McKim nominated the Rt. Rev. Sidney C. Partridge, D.D., Bishop of Kyoto, Japan. The first vote was: Bishop Partridge, 8; the Rev. N. S. Thomas of Philadelphia, 5; Dean William M. Groton of Philadelphia, 1; the Rev. George C. Hall, D.D., 1. The necessary two-thirds being wanting, there was no election. Dr. Hall withdrew his name.

The next three ballots were identical, 9 votes for the Bishop, 6 for Mr. Thomas. Finding no variation in them, Mr. McKim nominated the Rev. George Y. Bliss, D.D., of St. Paul's, Burlington, Vt. The Rev. F. M. Kirkus seconded this, giving full information about him, both as a classmate, and close personal friend since, and answering various questions asked. The next votes were—

5th—Bishop Partridge 3; Mr. Thomas 2; Dr. Bliss 9.

6th—Bishop Partridge 4; Mr. Thomas 4; Dr. Bliss 7.

The next three ballots were identical, 3, 4, and 8, for the same three men in the above order. The 10th was 3, 3, 9, for them in that order. The 11th was 4, 3, 8, in that order. A recess was then taken for lunch. Twice Dr. Bliss and three times the Bishop lacked each one vote of an election.

Balloting was resumed in the afternoon, the Rev. Floyd W. Tomkins, D.D., of Philadelphia, appearing with three votes on the 12th ballot and two in the 13th. Otherwise the contest continued between the three gentlemen in slightly changed order until the 24th ballot, when the Rev. Samuel Hart, D.D., received three votes. The Rev. J. B. Harding of Philadelphia also received three votes on the 27th and two on the 28th ballot. On the 29th ballot Dr. Hart was elected, receiving ten votes, with three cast for Bishop Partridge and two for Mr. Thomas. The Convention then took a recess, the clergy withdrew, and the laity conferred, with the result that after the re-assembling of the Convention, Dr. Hart's election was rejected by the laity, the vote being: ayes 3, nays 43.

The clergy at once began balloting again, after the name of the Rev. Thomas F. Davies of Worcester, Mass., had been put in nomination. The 30th ballot stood: The Bishop 4, Mr. Thomas 2, Mr. Davies 7. The 34th ballot resulted in the nomination of Dr. Bliss, who received ten votes with five for Bishop Partridge, two for Mr. Thomas, one for Mr. Davies. The laity again conferred. Their vote failed to secure the necessary two-thirds (ayes 26, nays 21), and so there was no election. After the passage of some necessary routine business the Convention adjourned *sine die*.

LOUISIANA DIOCESAN CONVENTION.

The annual Council of the diocese of Louisiana was saddened by the absence of the Bishop, whose serious illness continues, but whose complete restoration to health was held out as probable. The Convention voted a year's absence to the Bishop with full salary and an additional appropriation of \$500 to him, and also an appropriation of \$150 a month to pay for the services of a chaplain-secretary to assist the Bishop.

The Council met in the Pro-Cathedral on Wednesday, April 29th, the eucharistic office being divided among several of the clergy and a

sermon on civic righteousness preached by the Rev. J. C. Johnson of Lake Charles. It was a magnificent appeal to the clergy to lead the people in redeeming the evil in the world to the service of good for the Lord Jesus. Owing to the continued illness of Bishop Sessums, the President of the Standing Committee, the Rev. C. L. Wells, Ph.D., was elected to preside.

The Standing Committee reported that the Bishop was improving in health and that with the year's leave of absence and the money voted to him, it was thought he would be completely restored to health and enabled to resume his duties.

The financial action already enumerated was thereupon taken. Diocesan officers generally were reelected.

The Children's Home reported receipts for the year \$4,327.97, with a balance on hand of \$1,750 and securities of \$35,500. The committee on the State of the Church reported 31 active clergy and 5 non-parochial; an increase of 52, over last year, in Confirmations, and a decrease of 25 in Baptisms; an increase of confirmed persons of 105 and an increase in Church property of \$8,091.46.

The diocesan mission board received a large number of pledges for the work for the coming year and were much encouraged. A resolution was passed endorsing the effort to do away with race track gambling in the state of Louisiana.

While the absence of the Bishop at the Council and at the different functions associated with the Council was much deplored, the affairs of the diocese received every attention and the proceedings of the Council were most satisfactorily conducted.

WOMAN'S AUXILIARY.

The Woman's Auxiliary met during the session of the Council, the sermon being preached by the Rev. J. D. La Mothe. The treasurer reported receipts of \$1,795.98 and a balance on hand of \$90.81. Mrs. T. G. Richardson resigned the presidency and Mrs. James McConnell was elected to fill the vacancy. The other officers elected were: Mrs. C. L. Robertson, first vice-president; Mrs. R. L. Robertson, secretary; Miss Eliza Greenwood, treasurer; Miss Anita C. Wharton, corresponding secretary; Mrs. W. J. Suthon and Mrs. Clarence Charles, superintendents of the branches.

SUBORDINATE FUNCTIONS.

Mrs. T. G. Richardson gave a reception to the clergy and delegates in the afternoon of April 29th. Lunches were served daily by the various city parishes. The Junior Auxiliary to the Board had an interesting service at Christ Church in the afternoon of Sunday, May 3rd, and at night there was a missionary service. Various clergy, from the city and country, took part in these services, delivering addresses.

IN MEMORIAM.

ON THE DEATH OF THE REV. MORGAN DIX, D.D., LL.D.

We mourn thy exit as of one who stood
A chieftain 'mid religion's brotherhood,
As head of that grand monitory fane
That fronts where trembles the financial vane,

Unto thy conscience-purpose ever true,
Thy life reflected not the vagrant new,
Thy charity included every creed
Where Christ stood forth to meet the spirit need.

With outward dignity, its soul within,
None durst impugn thy walks unstained by sin,
Of gentle birth by gentle actions shown,
A Christian courtesy illumed thy zone.

The reaper claimed thee at a ripened time,
A long life ringing like thy temple's chime
That sends rebuke throughout the busy mart,
Inviting man to choose the better part.

While home is sable with the weeds of woe,
Its shadow reaching Churchmen high or low,
The dews of hope are gathering on high
To lift a bloom, now broken dreams defy.

EDWARD OCTAVUS FLAGG, D.D., LL.D.

IT SEEMS STRANGE to most men that they should be asked or expected to set apart one-tenth of their incomes for religious purposes. It does not seem strange to them when in church to thank God for all He gives them. That is so easily done—merely a little breath, a few short words and it is over. But to do such an unreasonable, unworldly thing as to set apart and apply one-tenth of one's income in the cause of religion is quite another thing. To do that a man must really believe that God is the actual giver of "every good and perfect gift" that He has received, including life, health, opportunity, the means and power to do good, as well as property, and that it is really and truly expected of him to show and prove his belief by a constant act of self-denial in honor of his great Benefactor and for the good of others. Were those who bear the Christian name each to tithe his worldly harvest for the honor of God and the good of man for one short year, the coming of the Kingdom would be strikingly manifested.—*Canadian Churchman*.

THE WORK AND MISSION OF THE CHRISTIAN SOCIAL UNION.

BEING THE ANNUAL ADDRESS OF

CLINTON ROGERS WOODRUFF,
President of the Christian Social Union.

ORGANIZED very shortly after its English prototype, the American Christian Social Union has thus far most frequently represented laudable aspirations rather than achievement, although it is not without a creditable record of the latter. The English Union has had a steady development along more definite lines, due to its entirely different environment and circumstances.

Having passed through two experimental periods, our own C. S. U. has entered upon a policy that bids fair to prove widely helpful and to justify the faith of those who have maintained the organization in the face of disappointments and adverse conditions.

That there is a profound need at the present time "to claim for the Christian law the ultimate authority to rule social practice" needs no extended argument. As Canon Scott-Holland, who may fitly be termed the protagonist of the English movement, declared in a recent sermon at St. Paul's Cathedral:

"Of late there has been a turn of the wheel. Man has made a move out of one domain of experience into another. Something has happened to change our mental climate; the old phrases, at which men once tingled, do not have their familiar effect, and we preachers become very quickly aware of this. The language which once was so crowded with tumultuous passion about personal justification and conversion, the language which shook the souls of Bunyan and Wesley, and which did its old strong work in the sermons of Dr. Pusey, or the great missions of the Oxford movement, puzzles us now by its lack of carrying power. The moral problems have shifted their ground. Our exciting problems take a more social form. They concern the individual no longer at war with himself, but at war with society, with convention, with the public moral standard. Or we study the slow process of degeneration, or the effect of adverse conditions upon character, or the tangles into which the moral law can get itself tied. All these are very far away from the personal, spiritual, hidden issues of a soul's conversion. And the Epistles to the Romans and the Galatians sound very far off."

Notwithstanding these changes of temper and of mood, Canon Scott-Holland still feels that St. Paul's great analysis of the soul's drama, in the seventh chapter of the Epistle to the Romans, "reads out the vital verity of all life." He will "go on asserting this and struggling to explain it and to justify it, and to sustain the ancient tradition, so that it may survive for some more congenial day to come." But "the message which does the work of its day is the message which responds to the need of its day, and God always works through the method of 'days'; that is, of special and peculiar periods, each with its own particular call."

The social problem is upon us. We are face to face with it. As Churchmen and Christians we must realize this fact. We must grapple with it, if we are to justify the faith which is in us; if we are to prove worthy of our heritage, our trust, the Church of which we are members, and of the sacraments which have been established and perpetuated for our salvation and upbuilding. As one of our Church papers has pointed out, in the present struggle, which has merely commenced, but in which it will be demonstrated that the moral and religious forces of society are still potent, the place of the Church is clearly defined. It must be in the forefront of the battle for social righteousness. The Church is vastly more than an institution for doling out help to the individual.

"It must create the world in which the child of God may grow up into the likeness of his Father. Though it may succeed after a fashion in fitting many souls for a world to come, it will still be held responsible for the way in which it carries out its work of transforming this world into the Kingdom of Heaven. The duty before it at the present time is the clear enunciation of the message of the Gospel as the fundamental law of human society. This it must do as a part of the duty of preaching the Gospel to every creature. This is a service the world expects from the Church. It has a right to expect that service."

To enunciate this message has been the chief duty of the Christian Social Union. During what may for the sake of convenience be called the first period of its history and during its present one, it has sought by word of mouth and by the printed page to declare the Christian law. It has not attempted to prescribe panaceas or dogmatically to advise individuals as to their

personal conduct. It has chosen rather, and that most wisely, to teach frankly and impartially the practical truths that Christ and the Apostles preached. A long series of valuable pamphlets attests the activity of the Union in this connection; and two courses of practical sermons in the diocese of Pennsylvania and another course in the diocese of Chicago, as well as several addresses by trained students before Church Clubs, have served to bring the question of the Church's responsibility sharply to the attention of Churchmen.

The Union's work has not been so much doing the right thing as getting others to do it. It has served the highly useful function of guide-post; but it has not paused there in its activities. It has striven "to study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the time." This is no small undertaking; nor is it one capable of immediate or ultimate fulfillment. It is a mission as constant and as exacting as parish work and in many respects as imperative.

Through a special committee, the Union is awakening the educational institutions of the Church and of the country to the great and many opportunities for useful Christian social service that lie around about us on every side. There is no more effective way of combating the baleful influences of those Socialists (and many are such in fact, although repudiating the name) who are constantly demanding to know "what can the country do for me" than by teaching the youth of our land, and especially the Christian youth, that their lives belong to God and to their country, and that their constant prayer should be, "How can I best serve God and Man? How can I best and most effectively prove my faith in God through service to my fellow-man?"

The old dispensation taught man to love his neighbor and hate his enemy; but Christ revoked that law and laid down in its stead this one: "But I say unto you, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you" (St. Luke 6:28). When the Church fully realizes and acts upon this injunction in the letter and the spirit, it will have helped to solve the principal social problems of injustice and inequality. The evils of child labor, of the congestion of our great cities, of immigration, of the race problem, of prostitution, of greed and corruption, of crime and disease, will disappear just in proportion as we manifest this essentially Christian doctrine and just in proportion as we "present Christ in practical life as the *living* Master and King, the *living* enemy of wrong and selfishness, the *living* power of righteousness and love."

The Kingdom of God upon earth for which we pray daily must be in the hearts, the intellects, the homes, and the lives of the Christian people everywhere. Churchmen must appreciate and act upon this belief, whether in the church or the counting house, in the study or on the street, at home or abroad.

It is very much the fashion these days to declare that the Church has failed in its social mission; that it is losing its hold upon the masses. It must be confessed that there is much to justify such a view of the situation; but we must be on our guard lest in looking for evidence to indict the Church we overlook the substantial social work it is doing in an ever larger number of parishes and through direct organized effort to meet the situation, and fulfil the Church's social mission.

In a recent chapter entitled "A Social Critic," Dr. John Graham Brooks relates that some twenty years ago Dr. Aveling, the Socialist, came to this country with his wife, the brilliant daughter of Karl Marx. Dr. Brooks tried to interest them in some of the obvious prosperities in New England, but the task was without hope. That fortune had a smile for this "trade smitten country; that there was well being anywhere among the workers, they did not wish to hear. For the mishaps, calumnies, dishonors of our business and political life, they had the hungriest appetite. But that any good was to appear on the horizon of a country so given to business traffic was not to be believed. Both had open-mouthed credulity for every evil report, and as gaping an incredulity about everything hopeful. In this spirit they took notes, which appeared later in a bitter and distorted book."

Alas, the attitude of these visitors of a score of years ago is all too frequently the attitude of the critics of the Church. They see only its shortcomings, and nothing of its increasing earnestness and activities in the field of social service.

The figures, which one of our own members, the Rev. W. D. P. Bliss, gathered and published in *The Outlook* two years ago, tell a hopeful and encouraging story. They show

the other side of the shield. Through the American Institute of Social Service he gathered statistics concerning the ecclesiastical affiliation of 1,012 Welfare workers; 401 Charity; 339 Settlement, and 272 Social Reform workers. Of this number, 54.2 per cent. were men, 753, or 85 per cent., of those who answered the questions on that point declared themselves to be communicants; that is, 7.4 per cent. of the whole number asked. As Church members are commonly estimated to constitute on an average 25 per cent. of a community, the proportion of social workers identified with religious bodies is very large. The percentage for the three classes investigated is 92 per cent. among charity workers; 88 per cent. among settlement workers, and 71 per cent. among social reformers.

Taking up the several religious bodies represented it is gratifying to note that 163, or 21 per cent., were communicants of the Episcopal Church. If we consider the proportion of the total number of Churchmen to the total number of enrolled members in the several Christian bodies, the Episcopal quota is 2 per cent. The fact that an actual quota is ten times greater is at once a cause for congratulation and a source of added obligation and duty.

The figures for the other Christian bodies are as follows:

| | | Should produce |
|---------------------------|------------|----------------|
| Presbyterian | 132 or 16% | 5 |
| Congregational | 132 or 16% | 2 |
| Methodist Episcopal | 111 or 14% | 20 |
| Baptist | 46 or 6% | 17 |
| Unitarians | 48 or 6% | 4 |
| Roman Catholic | 40 or 5% | 33 |

On the score of attendance at Church services, the proportion of men was 4.4 per cent. to 4.1 per cent for women.

The Episcopal Church has enlisted in the great fight that is being carried on throughout the country to abolish the evils of child labor. The last General Convention declared the voice of the Church in no uncertain language in these resolutions:

"WHEREAS, The evil of child labor is apparently on the increase in the United States, and it is known that the employment of children in factories, mines, and shops reduces wages, disintegrates the family, deprives the child of natural rights to a period of training and depreciates the human stock; and,

"WHEREAS, We recognize the profound responsibility of the Church for our ethical as well as our spiritual standards:

"Therefore, We call upon employers and parents to use their influence to better legislation and better enforcement of the laws, to the end that the exploitation of the labor of children shall become impossible in this Christian country."

Charities and The Commons in commenting on this statement at the time, said:

"This appeal should prove of great benefit to the working children, since naturally many directors of manufacturing and commercial corporations are communicants and members of the Episcopal Church. Even more numerous are the indirect employers, the bondholders and stockholders of child employing corporations. The appeal cannot be made too often or too earnestly to bondholders and stockholders to attend meetings of their corporations and there bring out their disapproval of the employment of children. It is not altogether unusual for philanthropic women to contribute to child labor committees money derived from the bonds or stocks of cotton mills, mines, telegraph companies, and other enterprises in which children are employed under hurtful conditions. The work of the Consumers' League and the child labor committees in behalf of the children will be much reinforced when such contributors themselves represent the interests of the children within the employing corporations. It is to be hoped that this wider interpretation may be very generally given to the word 'employer.' The purchasing public pretty widely recognized its duty as the indirect employer. But the conception of the stockholder and bondholder as employer is not yet prevalent."

Sound advice indeed! going to the very root of the matter and clearly indicating how Churchmen, who daily may hear the two great commandments of our blessed Lord recited at the altars of the Church, may manifest their belief in and their appreciation of the great and fundamental social truths of our holy religion.

The General Convention also adopted the report of the Joint Commission on the Relations of Capital and Labor, which declared that "we are ready to make our own the statement of the Presbyterian General Assembly in organizing its Department of Church and Labor that 'the labor question is fundamentally a moral and religious question, and that it will never be settled upon any other basis.'"

The Commission presented the following resolutions, which were adopted:

"Resolved, the House of Bishops concurring, That the Joint Commission on the Relation of Capital and Labor be made a permanent Commission.

"Resolved, the House of Deputies concurring. That its powers be extended, to enable it to promote the coordination of the various organizations existing in the Church in the interests of social questions, and to extend or add to them, to encourage sympathetic relations between Capital and Labor, and to deal according to their discretion with these and kindred matters."

The Church as a whole is slowly awakening to its opportunities for social work and to its duty in the premises. The C. S. U. aims to accelerate that awakening.

In the words of the annual report of 1898:

"A very great increase of membership is necessary to the growth of the influence of the Union in practical life, and the most important direction for such an increase is among persons who are not now familiar with or interested in the Union. For such persons, associate membership is convenient, because while it does not commit them to that full responsibility to the objects of the Union which may reasonably be expected from members, it entitles them to the publications, which the Committee believe are increasing in value, and ought to bring them into contact with others in their neighborhood who are coming to see how intensely practical is the Gospel of the King of Righteousness and Peace and Love. It ought also to meet the wishes of those who, though they acknowledge the duty of the Church with regard to social and industrial problems, do not yet recognize clearly that, for the establishment of one universal Kingdom, our Lord commissioned the one definite Universal Church."

The past year has represented a steady advance toward a fuller realization of the ideals for which the Union is contending; but after all we are only at the "cock-crowing and the dawn." The day's work is yet before us; is yet to be entered upon. Let us approach it in the spirit which Charles Wagner has so happily phrased "Life has no other utility or aim than the throwing of one's self heartily into the supreme struggle. Nothing is lost in it—grain of sand or cornerstone; all that man's effort brings to it finds by the eternal laws its appointed place, goes to strengthen either the bulwarks of evil or the City of God. Woe to him who folds his hands because of his insignificance; to do nothing is the very worst fashion of doing evil.

MISSIONARIES.

IT is not without significance that on successive days two statesmen so eminent as Mr. Taft and Mr. Bryce should be discussing the work of missionaries in non-Christian lands in the same spirit, and that spirit favorable to the missionaries and severely critical of the classes among whom the missionaries are most often decried. Both these gentlemen, it must be remembered, have in the course of their work in public life had to deal with the countries to which missions are sent, and to deal with them in a responsible manner. Mr. Bryce has been a member of the British Parliament and of the British Government. He has also been extensively a traveller, and he has been a careful student of the affairs of the British Oriental possessions and dependencies. Mr. Taft has had to concern himself with the Philippines and their varied tribes of natives, some Mohammedan, some pagan, and some Christian, and has had to study the general Oriental question. Both agree that the missionaries have, as a class, been faithful, pure, disinterested, and truly benevolent.

Both agree in substance that it is the non-religious and irreligious among the Occidentals who have been directly or indirectly responsible for the hostility that has been developed against the Christians. This has come about largely through the covetousness, the cruelty, the unscrupulousness of the foreigners having to do with a weaker and, therefore, with a more or less despised race. And both urge the duty, which seems plain enough in the light of mere morality, resting upon the so-called civilized governments to control and restrain, as far as possible, their own people in their intercourse with the natives. Happily this now is the spirit of Occidental governments, our own and those of Europe, far more than it was even a generation since.

Practical application of this spirit is at all times difficult. Has not Mr. Taft discovered that the most un-Christian motives he has had to contend with in seeking justice for the Filipinos prevail in the breasts of the beet sugar planters of the West and of the tobacco growers of the Connecticut Valley? And the British Government has had like experiences in connection with its attempts to control the opium traffic. But it is to be noted, on the other hand, that Messrs. Taft and Bryce are actually assuming the role of missionaries to their own people, and are preaching the gospel of doing unto others as we would have others do unto us.—*New York Times*.

AS SEEN FROM THE PLATFORM.

BY THE REV. THOMAS E. GREEN, D.D.

III.—NEGATIVE RELIGION. THE Y. M. C. A. AND ITS VALUE.

THE third letter of this rather remarkable trio of simultaneous epistles was from an acquaintance of many years, and from it I quote only two sentences. He, too, wants a place on the platform, because his work is getting to be a "deadly grind," and he says:

"You know my theology has always been very broad, and I am wondering if something along the Modern Criticism line might not be a success."

Then further on, he says:

"Of course I am thoroughly aware that the line I am considering would not particularly interest the Y. M. C. A., but of course you know we never did take any particular stock in that concern."

Well, isn't it remarkable! Here is an entirely different sort, a man fretting under the humdrum and routine of his ministry, in which he evidently only half-way believes himself, wanting to exploit a sort of ornate negation, but still wanting to get "on the platform." On my word, I begin to understand why the newspaper funny man always suggests that every celebrity, good, bad, and indifferent, goes at once on "the platform." It seems to be the instant thought these days of every man who wants "a change."

But I want to say something in defense of that very enigmatical thing, the platform "public." Nowhere in the world is there a more exacting, discriminating, critical judgment. Press notices and personal encomiums go well enough for a little; but unless the actual "goods" are delivered it is "police reverse" in quick order, regardless of pomp and peace, too, as witness the heartrending experience of an eastern prelate with the rough but sturdily honest folk of Minnesota.

The shores of the rushing stream of events are thick strewn with the flotsam and jetsam of all sorts of platform failures who have been for a day—and then wished they hadn't! Politicians, whose rising star got caught in a mist; reformers, whose panacea somehow didn't work; boy preachers; cowboy evangelists; high school elocutionists; various heretics—a veritable "omnium gatherum."

But to my letter. Did you know, strange as it may seem in view of the apparent apathy in religious matters, that there has not been a time in recent years when doubt, agnosticism, denial, the whole negative sort of philosophy, was so thoroughly out of fashion as it is to-day? It is a peculiar fact, but it is true. It may be that what we read and hear about church attendance having fallen to a very low ebb and church interest having become a minus quantity is true, but the fact stands that never were people so interested in the immaterial, spiritual, psychological side of things as they are to-day. It is a Gnostic age, rather than an agnostic one, upon which we have come. I doubt if you could gather a corporal's guard to listen to the most erudite discussion of the un-Mosaic authorship of the Pentateuch, or to the most poetic and exquisitely done discussion of Unitarian Christology.

I was going to New York the other day, and in the library car I chanced upon the advertisement in a current magazine of a volume on the "Decay of Dogma"—heralded as the text book of a new dispensation, a tracing of the whole fabric of Christianity to historic and heathen sources, etc. I am interested in all these things and have a large collection of this sort of volumes in my library. So I went to purchase the volume, and I found the headquarters of the epoch-making cult in the smallest possible hall bedroom of a shabby west side boarding house—with no atmosphere to betoken any apparent success. It's an anomalous condition. A day swallowed up in the most tremendous and all-absorbing utilitarianism, and yet most apparently wanting the background of spiritual things let alone.

I told my friend that his peculiar type of theological ware had no market. A recent heretical broker of high degree tried it, under conditions the most favorable for success, and found there was no demand.

Wendling can lecture every night to listening multitudes on "The Man of Galilee," but destructive criticism can easily count its audience. And this to a discerning mind is provocative of earnest thought. Our world, our American world, is waiting—because it is hungry and thirsty—waiting for the preaching, not of a new religion, but of the old religion, the simple truth of the sublime ethics of Jesus Christ. Not the labored discussion of dogmatic religionism, not the platitudes of theoretic conformity, but the warm, vital truth of a moral

religion, the altruism that finds its sublimest exposition in the life of the mighty Commoner of Nazareth. To teach a selfish, satisfied life not simply to be good, but to be good for something; to teach that Creed is mere husk unless it assimilates into Character; to dwarf the future beside the tremendous now; to make mutuality, helpfulness, sympathy, love, brotherhood palpitating facts and not vague ideals—these are the notes of the Christian Socialism that alone can help and save the world. But you can't eliminate the central, personal fact that vitalizes it all. It gains its promise, its hope, its surety only in the fact that it found personal embodiment in the Teacher of teachers, the Historic Christ.

So, there is no place on the Lyceum platform to-day for "Higher Criticism."

And so my friend never "took much stock" in the Young Men's Christian Association?

Well, I am frank in confessing that years ago, when it seemed a very thin, wishy-washy sort of revivalism in the hands of a poorly equipped and sadly inefficient lot of officials—I am frank to say in confessing that I did not either. But "*experientia*" certainly "does it." To-day there is not, to my mind, a more sane, safe, steady, useful organization than the Young Men's Christian Association. It has given up quite universally the old-time emotional methods. It has settled down to its obvious place and calling—namely, providing association for young men, under the safeguard of Christian surroundings. In the larger towns and cities—where scores of churches stand dark, cold, and forbidding six days out of seven, the Y. M. C. A. combines the club, the school, the gymnasium—the social life—for thousands of young men who, but for it, would be turned into the tainted atmosphere of the city to flirt with the devil and play with hell—and to young men with homes and the comfort of independent lives it affords the sublimest opportunities for usefulness and self-reciprocating labor for one's fellow-man.

The Y. M. C. A. has learned a lesson we all need mightily to learn—that sheer iconoclasm is worse than useless. It pays but poorly to tear down unless you have something adequate to put in the place of what you destroy. Here's where so much of our loudly-trumpeted reform proves worthless.

Let's drive out the army Canteen! Let's smash the Sunday saloon! Let's close up the rinks and the public dance, and the pool rooms! They are all of them reprehensible, evil, devilish! Close them up! Hooray!

And then—what?

And before that simple, three-word question nine-tenths of our "reform" breaks down, and the Church fidgets uneasily when it realizes that it cannot stand in the same class with what we call "the world" in meeting the necessities its labor creates.

Well, just there the Y. M. C. A. has become as wise as a serpent. It has thrown every ounce of force it can command into just that work of constructive reform. In every one of our large towns and cities it has become the centre of the social, intellectual, and moral life of a vast multitude of young men.

I am writing at Pittsburgh to-night. I have just lectured at Wilmerding, the Westinghouse Air-Brake town, where some thousands of skilled labor are employed. And the great corporation knew so well just what these multitudes of young men needed that it stood behind a Y. M. C. A. building that represents \$130,000, opened six months ago, the most complete plant I know of in the whole United States. I wish I might describe it—it is a magnificent home, school, club, gymnasium, all in one—a technical school, with an equipment unexcelled outside of one or two great schools, and only equalled there—library, reading room, bowling alleys, billiard room, swimming pool, art clubs, debating societies, concerts, lectures, Bible study—a thousand men a day coming in contact with its varied industries—and yet we "don't take much stock in the Y. M. C. A."

On a Sunday not long ago I was to speak in the afternoon at the Grand Opera House in a city of the Middle West. It was what the Y. M. C. A. people call a "Greater Men's Meeting"—their earnest, sensible effort to meet and counteract the pestilential Sunday theatre. They put on every Sunday afternoon a lecture, a concert, a travelogue—something not of necessity "religious"—simply suitable for Sunday. To this, cards of admission are issued at the hotels, on the street everywhere, to men.

I speak almost every Sunday to this sort of an audience, all the way from five to fifteen hundred men—what an audience it is!—a great theatre crowded full of just men; a sea of faces. In this place the secretary had invited, as an intentional com-

pliment to me, the rector of the leading parish to participate in the exercises to the extent of the simple prayer with which we were to begin. He was a newcomer, an importation from down east somewhere, possessed of a very high sense of his own importance. There was the orchestra, giving a half-hour recital, excellently done. Then several hymns splendidly sung by a thousand men. Then my "reverend brother" walked down to the front of the stage, and, with open eyes and an attitude of most rasping indifference, read a couple of collects—and then he came back and sat down beside me, and while the secretary read a Scripture lesson, he said: "Well, that's all they want of me. Awful bore, isn't it? I'm sorry for you, you have to stay. I haven't had a smoke since dinner. Come over after you're through, can't you?" And he faded away, turned his back on more men than he ever saw before or probably will again.

It was an "awful bore, you know!"

And if you will come with me on my constant round, I will show you that for some inexplicable, unaccountable reason, the Episcopal minister in eight out of every ten of our communities is not concerned, not interested in Y. M. C. A., in lecture courses, in civic reforms, in the many things in which ministers and representative people are all united. And I'd like to know why?

What on earth is to be gained for this life or the life to come by this perpetually bored, I-am-a-little-better-than-you attitude that so many of our men take? It helps neither them, the world, nor the Church—and I'd like to know why?

Lots of places where I lecture on the Star Course, the rector—and I always inquire of the committee who he is, and if he is interested in coöperating in their work, and nine times out of ten he isn't—but lots of places he slips in on my night. I see him after a bit, back near the last row, and after the lecture he comes around in a half-hesitating sort of a way to shake hands and say howdy, with an air as if he were sort of ashamed of being there and wanted to apologize for it!

Of course I find exceptions, and personally, you understand, I have no complaint of any lack of cordial treatment—but the fact is the thing. And it ought not to be. Our men should be in the very lead of everything that is good.

Here and there I find an interest so in contrast with prevailing indifference as to be refreshing. I know a dozen cities perhaps where our clergyman is at the head of civic interests. At Highland Park, Ill., my friend, Dr. Wolcott, is the very prime factor in educational advancement and betterment. Personally I meet now and then with a bit of vitality that is inspiring. At Lincoln, Ill., it was like a ray of sunshine on a cloudy day to find the rector and his vestry gathered at the hotel to dine with the lecturer—who was to appear at a Presbyterian college. Everybody felt better because my revered friend, the Bishop of Pittsburgh, took time from his busy life to come across to Carnegie Hall and preside and introduce me to my audience. Out at Boise, Idaho; but then, the Bishop of Idaho is—well, he is just the big-hearted, wise-headed Bishop of Idaho—and they don't do anything out there without their Bishop.

And if these men, even from the standpoint of the narrowest ecclesiasticism, were admittedly successful and worthy of emulation; if these men show their generalship by taking part in the activities that touch not our own little Zion, but the community at large, can't we manage it somehow to infuse enough "ginger" into our men so that they will be occasionally seen and heard outside of the walls of St. Apostolicus? I'll feel a heap less lonesome—and, think of the good it will do!

[THE END.]

THERE ARE few men who are not ambitious of distinguishing themselves in the nation or country where they live, and of growing considerable with those with whom they converse. There is a kind of grandeur and respect which the meanest and most insignificant part of mankind endeavor to procure in the little circle of their friends and acquaintances. The poorest mechanic, nay, the man who lives upon common alms, gets him his set of admirers, and delights in that superiority which he enjoys over those who are in some respects beneath him. This ambition, which is natural to the soul of man, might, methinks, receive a very happy turn; and if it were rightly directed, contribute as much to a person's advantage as it generally does to his uneasiness and disquiet.—J. Addison.

DON'T WASTE life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it.—R. W. Emerson.

THE SPRINGTIME.

(I. COR. 15:22.)

BY THE REV. E. H. J. ANDREWS.

IN the sweet springtime our thoughts are busy with the creatures of the soil. We are watching for the up-springing of the seed we have sown—the appearance of the green shoot which shall presently people the garden with radiant blooms; we are praying that the rain and the sunshine may nourish their growth, and develop their strength and their beauty.

Full of the spirit of assurance, we conduct one another from flower-bed to flower-bed, where nothing is yet to be seen but the bare ground, and, pointing to the sticks which label them, say—"Here there will be phlox, here mignonette, here verbenas, and there cosmos."

The unsophisticated object—"I see nothing but the bare ground. How do you know it will be as you say?" "Because," we answer, "we have sown the seed, and though that seed has been hoarded many months, and looks dry and hard and worthless, we know that it contains the germs of life, and that, quickened by the soil, it will break asunder the bands of death and rise and live again. Here phlox because the seed of phlox, there mignonette because the seed of mignonette."

There is another garden. We thread its paths and gaze upon its many narrow beds—one here marked with wood, another there marked with marble; this one with an oaken cross, that one with a shaft of stone. And with hushed voices we read: "Here lies ————." Nothing visible but a well-rounded green sod; save, perhaps, some withered flowers in a broken vase.

Not all the beds are marked, and we question: "What is here, and here, and there?"—"An only son"—"A cherished father"—"A beloved daughter"—"A dear grandmother."

Ah, marked or unmarked, the answer is the same in this garden! But why these down-cast eyes, and this mournful raiment, and these sorrow-burdened tears? Dead?—Yes. But—Dead? No! Is it not a garden? And is not the springtime at hand, when the seal of death shall be broken, and the living germ shall spring up to newer life?

Yea, the graveyard is a garden, and as inspiring of hope and as promiscuous of satisfaction as the flower-beds about our homes. As we know that the seed we have sown, but which we do not see, is but sleeping in the womb of Mother Earth, and presently will pierce its prison walls to greet the sun, so we are not without hope and assurance in respect of those who have died in the Lord and now rest from their labors. We know that they, too, in the sweet springtime of the Resurrection Life will burst their bonds asunder to greet with glad hearts the Sun of Righteousness.

THE FATHER'S LOVE.

BY MARIE J. BOIS.

PEACE on earth, good will towards men" is an old, old message, and yet, ever new! with a new and deeper meaning every year to the heart that has learned to listen to the wondrous music sung by the heavenly messengers on Christmas night. How it longs to send forth an echo of the beautiful strains; to join in the song of praise and adoration, to tell of God's love, boundless, fathomless, and oh! so tender.

A father's love! I entered a room the other day where a young father, sitting before a bright and cheerful fire, was holding his three months' old little daughter in his arms, rocking her and singing foolish little songs to her. To those familiar with home life it will recall many a similar scene; but to me it came almost as a revelation. How tenderly his arms held the frail burden, how lovingly he bent over the dear little face and how unconscious of the great love watching over her was the little creature.

And to my heart came the message anew: *God is love*. We may have been, nay, we have been the unconscious babes, cared for by His love, and fed with the milk of His goodness. God's loving arms have been around us when we as yet knew nothing of it. His love watched over us as we still were unconscious of that love, but now! We are growing in stature and in the knowledge of God; we are learning to give back, love for love; we are *longing to know Him and to serve Him better* as the days go by, and—for the time when we shall see Him as He is.

HE WHO reigns within himself, and rules passions, desires, and fears is more than a king.—J. Milton.

Helps on the **Sunday School Lessons**

JOINT DIOCESAN SERIES

SUBJECT—*Life and Teaching of our Lord Jesus Christ*
BY THE REV. ELMER E. LOFSTROM

HIS SERMON ON THE MOUNT. THE PRINCIPLES OF THE KINGDOM OF HEAVEN.

FOR THE FOURTH SUNDAY AFTER EASTER.

Catechism: XXI. The Lord's Supper. Text: St. Matt. 5:16.
Scripture: St. Matt. 5:1-16.

IN the Sermon on the Mount we have set forth clearly the moral law of the new kingdom established by Jesus Christ. The moral law of the old covenant was embodied in the Ten Commandments. What they were to the old, this is to the new. But inasmuch as the new supersedes the old covenant, the new moral law is a deeper and higher one than the old. It was spoken to His own disciples, and sets before them the principles upon which they are to act, and by which they are to be governed as members of the new kingdom. "It is a law not only for individual consciences, but for society; a law which, recognized and accepted by the individual conscience, is to be applied in order to establish a new social order. It is the law of a kingdom, and a kingdom is a graduated society of human beings in common subordination to their king" (Gore, *The Sermon on the Mount*).

The Sermon on the Mount was not addressed to the multitudes. The opening verse of the chapter would seem to indicate that He went up into the mountain in order to get away from the multitude. Later they were present (7:28), but the words were meant for His own disciples primarily. It is only they who can understand them. It is still true that others may hear them without comprehending them. It is only those who are His disciples indeed that can live them.

A word as to the familiar Beatitudes in general. They describe "*the character of the citizens of the Kingdom of God.*" True blessedness can only be found in the Kingdom of God, living the life of perfect freedom in the service of the King of righteousness. What is here described is a character. The Beatitudes do not portray so many different men, or so many different kinds of men. Each one gives one element of character which goes to make up the true disciple. Taken all together they describe the complete character. We recognize also that Jesus Himself attained that character. He is the concrete example of the perfect character here described. And He gives principles, not rules. Rules apply to certain definite acts only; principles hold good under any circumstances, and admit of unlimited application. Therefore they are of permanent value. They are essentially spiritual and have to do with character. Not what you have, but what you are, is important.

Bishop Gore has pointed out that the last half of each Beatitude describes an element of the truly blessed life. "Theirs is the kingdom of heaven; they shall be comforted; they shall inherit the earth; they shall be filled; they shall obtain mercy; they shall see God; they shall be called the sons of God; for theirs is the kingdom of heaven." Notice that the first and last sum up the other six. They are not to be attained singly. They go together and belong to the citizens of the kingdom.

To the "poor in spirit" belongs the kingdom of heaven. To be poor in spirit means to be conscious of need and lack in spiritual things. To be fit for the kingdom, one must not be satisfied with his spiritual attainments. He must realize that there are unattained riches of this kind. In the publican praying for mercy, in contrast to the self-satisfied Pharisee, Jesus Himself gives a concrete example of such an one.

To mourn means to sorrow. In its highest sense and application, this quality of character follows on the first. To be conscious of spiritual lack brings sorrow. To be conscious of the spiritual poverty of the world calls for mourning. It is also true in its more common and literal sense, that in the kingdom, those who mourn shall be comforted. It is only in the kingdom, however, that this is true. Affliction and mourning may be the truest kind of a blessing to anyone, if it brings him nearer to a realization of spiritual things. But in the kingdom it is true that the mourner is comforted.

The meek are those who do not assert themselves. They are not reaching out after things for themselves. Jesus was meek.

See Phil 2:5-11; I. St. Peter 2:23. To "inherit" is to come into rightful possession of. The meek are the only ones who are ever satisfied in this life. Notice that this reward is one obtained in this life—as indeed are the others also.

Really to hunger and thirst after anything is to have that thing for one's supreme desire. Life presents the strange spectacle of men striving for all sorts of supreme desires, and, as a rule, attaining them. But no one is ever satisfied when he has attained his heart's desire unless that desire has been for righteousness and the Kingdom of God. All other desires, no matter how right and proper they may be in themselves when held subordinate to this, the only legitimate supreme ambition, bring only "leanness of soul" (Ps. 106:15). That is to say, the man who will sacrifice righteousness or the kingdom that he may attain anything else will never "be filled."

To be merciful is to give to others more kindness than they deserve. The citizen of the kingdom tries to do this. It is more blessed to give than to receive, and he claims that blessing. In addition, Jesus promises that they themselves shall receive more than they deserve. Would you dare ask God to give you only that which you deserve? See St. Matt. 18:21-35.

To be pure in heart means primarily to have singleness of purpose. Singleness of purpose is simpleness of mind. It calls for a child-like mind. It precludes double-mindedness, trying to serve two masters, trying to live both for this world and the next. The pure in heart are so because they look to God and not to man as the true Judge and Rewarder. They practise "seeing" Him. They come to live as in His presence even in this life.

To be a peacemaker is to do something more than patch up quarrels. It is to be actively engaged in bringing about the reign of true peace and love as opposed to selfishness and strife. Notice how Jesus Christ, just before what the world looked upon as His defeat, declared that He had "overcome the world" and had "peace" to give His disciples (St. John 16:33). Those who are peacemakers in this sense are doing what God is doing in the world. They are helping the plans and kingdom of the Son. They are true "sons of God."

The Christ who lived the blessed life was persecuted. Not for wrong-doing, however. Persecution in itself is no mark of blessedness. It must be "for righteousness' sake." The evil spoken against them is "false." The disciples to whom He was speaking were to have the chance to claim this reward.

Verses 13-16 describe "*the place of this character in the world.*" Salt preserves and saves. Light drives away darkness. Darkness breeds sin, sorrow, and death. The only hope of the world is in the Kingdom of God and the disciples thereof. If these are not true and sincere, they are worthless, like the savorless salt and the hidden lamp. The salt referred to was not pure and the salt could easily be dissolved away, leaving the worthless residuum. Above all, then, he who would seek for any of the blessings of which He has been speaking, must be perfectly sincere, or he will fail miserably. It is only the light of true and sincere goodness—the goodness of the meek—that will cause men to give glory to the Father in heaven, when they see its shining.

A CHURCHLY FORM OF COMITY.

AMETHODIST conference met in one of our towns, and most of the town pulpits were occupied by the visitors. The Church, for reasons of principle, was not so opened. But no courtesy extended to this conference was more appreciated than one or two extended by the Church. At the cost of much labor and some expense, a large dinner was served in the parish house to the members of the conference. The conference in session was notified that three "prayer services" (Eucharists) would be offered for their guidance, and for reunion with the Mother Church on the lines laid down by Wesley. When this announcement was heard, the presiding officer caused the conference to bow heads for silent prayer. It was reported that no message received by the conference in recent years had produced a more pleasant impression.

One of the visitors asked the rector if he had "the open pulpit." "No," was the response, "we cannot open the pulpit. But we have something better. We have the open church and the open altar. The altar is often open towards God, and the church is always open to the people."

I ALWAYS say to young people—beware of carelessness; no fortune will stand it long. You are on the high road to ruin the moment you think yourself rich enough to be careless.—*Sydney Smith.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

CANON NINETEEN IN PRACTICE.

To the Editor of *The Living Church*:

ALLOW me through your columns to answer some communications made me concerning the interpretation now being placed in some dioceses on the amendment to the 19th canon.

Yours very faithfully,

C. C. FOND DU LAC.

"BISHOP'S HOUSE,

FOND DU LAC, Wis., April 7, 1908.

"MY DEAR SIR:—

"As an 'Ambassador' of the King, Jesus Christ, and a 'messenger' from the Kingdom of Heaven, I have no wish to escape any responsibility for the message God may make known through me.

"I believe, and so declare, that as it is now being interpreted in some Eastern dioceses, Canon 19 is contrary to the faith as this Church has received it.

"As a Bishop of the Church, first, I pronounce it to be unconstitutional. The Canons and Ordinal of our Apostolic Church allow for a ministry whose members have been examined and approved of by the Standing Committee of the diocese and ordained according to the form set forth in the Prayer Book by a Bishop. It is unconstitutional to allow the Bishop, by a mere license, to put anyone to preach his own ideas in our pulpits and act as a religious instructor to our people.

"This canon also violates the 'holding out' of the Church to candidates for Holy Orders, that she alone is possessed of an Apostolic and so valid ministry; trusting to which 'holding out,' so many ministers have been induced to make the sacrifice of their lives by leaving their former sectarian connections, submitting to Episcopal re-ordination, and becoming ministers of the Episcopal Church.

"I am also opposed to the canon as it is being interpreted because it alters our Church's position about the ministry, and doing so, frees Bishops and clergy from their oath of canonical obedience. The Episcopal Church, if the 'Open Pulpit' becomes the allowed interpretation of the canon, is no longer the Church to which they promised it. It has broken its faith to them, and altered fundamentally its character.

"Again, it is a most undesirable canon, for it is no expression of good fellowship to the sectarian minister, but rather is a proffered insult to him. It only regards him as a 'Christian man,' i.e., a layman, who is allowed by the Episcopal license to speak in our churches. I do not see how a self-respecting sectarian, who believes that he is a minister of Christ, can accept the insult.

"Moreover, it can bring no spiritual help to our people, save on the belief that our Orders and Sacraments cannot and do not develop any greater helps to the spiritual life; and (when rightly used) a higher degree of sanctity and union with Christ, than the sectarian system, which is destitute of Bishops and priesthood and has only the one sacrament of lay Baptism, and has an imperfect conception of holiness and our partaking in Christ of the divine nature.

"It is objectionable, also, because it testifies to the erroneous idea, that without the Apostolic priesthood and sacraments, sectarianism can develop without the grace of Confirmation, Absolution, the Real Presence of Christ's Body and Blood in the Eucharist, the same degree of holiness that is to be found in the Catholic Church, the Anglican branch of it, and as is to be seen in their saints.

"Again, the canon has alarmed thousands of our laity, and unsettled many of our clergy, who have thereby lost confidence in our Bishops and so in the Church, and a number of whom have lately felt forced to go to Rome and more are contemplating secession.

"This canon will not help on the union of the Apostolic Churches, but be a fatal hindrance to it; and if it tends to union with the heretical and schismatic Protestant bodies, it will end in dividing our own communion and be practical suicide. Why should it not be recast and Churchmen live in peace and harmony as formerly?

"C. C. FOND DU LAC."

To the Editor of *The Living Church*:

IN a very able and judicious article in the *Holy Cross Magazine* for April, Father Huntington deals with the much discussed amendment to Canon 19; and in it he says: "The battle has begun. It must be fought and won, not by weapons of human policy, by declarations and organizations, but by spiritual arms, by Eucharists and Communion, by confessions and absolutions, by supplications and intercessions."

All this is, of course, profoundly true; but elsewhere in

the same article he admits that we have to face "a definite and concerted plan to destroy the essential character of the Church of this land. And the first move in the game has been made with great skill, and with temporary success." Then he insists, truly enough, that "this is an affair of the Bishops of the Church"; and that "they assumed the whole responsibility of its effect upon the Church, and upon the souls of men within the Church," when they adopted the amendment to Canon 19.

If this be true, and we are facing a concerted plan, is it not the duty of all loyal laymen and priests, as opportunity offers, to remind our Right Reverend Fathers in God, with all due respect, that an enormous majority of the members of this Church is composed of converts from the Protestant sects who came into the Church in order to get away from the confused and unauthorized preaching of Protestantism, and on the supposition that the Church stood always behind the preacher to back him up if he taught the Faith, and to discipline him if he did not? Most certainly to such people the intrusion of Protestant ministers into Church pulpits will cause infinite distress and unsettlement of conviction, and will promote disunion in no small degree.

When a Bishop ordains a priest, speaking of those under his care he says: "They are the sheep of Christ, which He bought, . . . and for whom He shed His blood. The Church and Congregation whom you must serve is His Spouse, and His Body. And if it shall happen that the same Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. . . ." "Beware that neither you yourselves offend, nor be occasion that others offend."

The Bishop swears at his consecration, not only that he "will banish and drive away from the Church all erroneous and strange doctrine," but that he will "maintain and set forward . . . quietness, love, and peace among all men."

What possible meaning can a Bishop's charge to his priests have, if he himself violates the oath of his consecration? What loyalty can he expect from them if he himself is disloyal?

We are told that the air is full of a spirit of Christian union, and that we must meet others half way, and rise to the occasion; but can the Church pose as a centre of unity, and afford, just at this time to promote disunion among her own people?

Can it be possible that the Bishops appreciate how widespread and profound is the distress which their action has caused? Do they realize the sort of trouble which is in store for them and for us all if the abuse of Canon 19 is allowed to go on indefinitely? Surely it is impossible to believe that any Bishop, any *pastor pastorum*, would willingly have one of his clergy go into the Church of Rome under a confused and mistaken impression, or withdraw into lay communion, or, still believing in the technical Catholicity of the Church, try to work on, heartsick, and almost hopeless, feeling that he no longer had a united episcopate to back him up. We do certainly need to pray night and day that the present scandal may be brought to an end as soon as possible; but do we not also need to use every means within our reach to bring to bear the pressure of widespread conviction on the powers that be, before the meeting of the next General Convention?

Unity, like charity, begins at home; and this fact might perhaps prove a fruitful subject for meditation on the part of the Bishops while they are on their way to the Lambeth Conference this summer, to exchange felicitations concerning the "Glories of the Episcopal Church" with their Anglican brethren.

F. N. WESTCOTT.

THE BISHOP OF MICHIGAN ON THE BIBLE.

To the Editor of *The Living Church*:

WILL you allow me to add my protest, as a priest of the Church, to the very able and pertinent one presented by the Rev. Dr. Mockridge, in your issue of April 25th, against some of the written and spoken statements of the Bishop of Michigan concerning certain books of the Old Testament? The best literary and critical scholarship and acumen of the age have established the fact that the reference to the prophet Jonah, recorded in St. Matt. 12:40, was made by our Blessed Lord Himself; and the discoveries made by Mr. F. T. Bullen, F.R.G.S., in his study of the sperm whale, made it positively probable that the account in the book of the prophet Jonah is a very accurate but concise statement of facts. It is one of the saddest of the many sad facts of our time that a chief

pastor of the Church, one of the successors to him to whom our Blessed Lord said, "Feed My lambs," "Feed My sheep," did, in the hearing of boys and young men, make a most flippant allusion to a portion of the Old Testament that our Blessed Lord used to describe some of the most serious and sacred events of His life, and to which no Christian should refer except with greatest reverence.

H. M. CHITTENDEN.

St. Paul's Rectory, Alton, Ill., April 27th.

THE NEED OF DISCIPLINE IN THE CHURCH.

To the Editor of *The Living Church*:

I DON'T know where I stand. A friend, a sort of agnostic, has just left me a copy of the April number of the *American Magazine* with Bishop Williams' article in it on the Bible. He was in a happy mood and agreed with the Bishop thoroughly.

What the Church needs is, first, a definite standard of teaching and practice, and, second, an authority that can and will enforce conformity to that standard.

The Anglo-Roman movement for the unity of Christendom which was started by the Rev. Paul James Francis, S.A., if it could be successful, would certainly realize a definite standard and would secure conformity to that standard.

But is there no other way of accomplishing the same desired end? The Bishops, whom we are invited to "trust," appear to be just as much at sea as to what is the standard as to teaching and practice as the humblest layman.

Here we have Bishop Williams posing before the public, in his official capacity, as one superior to the Word of God. The Bishop does not hesitate to call some of the books of the Bible "godless" and "agnostic." In large, heavy type we have the name and the office of the Bishop set forth in this magazine.

Here is another Bishop, that of Montana I believe, who says he will open every pulpit in his diocese to sectarian preachers under the privilege accorded by Canon 19.

And now comes the Rev. Peter Sears of Houston, who says he proposes to open his pulpit to the sectarian preachers, and moreover declares that all these sectarian preachers are his "brethren in the Christian ministry," thus going in flat contradiction to the preface to the Ordinal, in which we are told that there are three Orders of Ministers in Christ's Church.

The point I make is this: What authority has Bishop Williams for his standard concerning the Bible? What authority has the Bishop of Montana for his standard concerning an open pulpit? What authority has the Rev. P. Sears for his standard concerning the recognition of the ministry of the various Protestant bodies as on the same level as his own ministry? If these gentlemen are correct, then those that teach differently are wrong. If these gentlemen are wrong, then they are deceiving the public as to the standard of the Church, whose officers they are, and they should be made to conform to the standard of the Church. As long as these gentlemen are not publicly disciplined, so long does the whole Church stand committed to their views.

Some way ought to be devised by which the whole Church would be saved from attacks upon her standard by those set apart to uphold that standard.

The Anglo-Roman Union offers a way. It is a sure and certain way. In that way those that hold an office in the Church would have to conform to her standard or suffer excommunication; they would be disciplined, put out, and the laity would not be disturbed in matters in which they ask and need peace and certainty. Is there no other way? Cannot the Church have a standard and compel her officers to conform to that standard in their public utterances? Respectfully,

New Orleans, April 25, 1908.

HENRY P. REUCH.

SEA-SONS.

Although the dusty land is hot and still,
And plain and hill
Sleep many a weary league on league around,
And other men, more blest,
Know, rocked to rest,
The ocean's motion and the ocean's sound;
Though inland far we stray
While each great day
Dawns on the east and lights the western strand,
Though sordid tasks drag by
And dull we lie
Yea, though we die upon the parching land,
Sons of the ocean billows, still know we
Beyond the coast-line lies the mighty sea.

L. TUCKER.

BREAKWATERS.

CRUSTY old men at the seashore feel a touch of their youthful sentiment come back to them. The white sails far out at sea, the little vessels close to the harbor, the laughing line of bathers, the morning and evening light upon the waves—all these have a charm, and men who sneer at poetry feel their early readings surging through their memories. A breakwater, however, is apt to be overlooked. It is a rough bit of stone work, not picturesque or romantic, and yet it may be to some beautiful little town what the dykes have been to Holland. Millions of property and thousands of lives have been saved by the breakwaters. The finest picture in an art gallery, the rarest book in a library, a priceless jewel, a violin that cannot be duplicated, a coin of ancient Rome, a relic of Egypt or Babylon, all these treasures are in their place to-day because a ship was behind and not before a breakwater, and so escaped the perils of the tempest.

The superficial man, though he may have read something about great authors and inventors, discoverers and philosophers, statesmen and philanthropists, does not think of human breakwaters at all. If they come across his path he is intellectually, if not religiously Pharisaic, and thanks God that he is not like them. He thinks that rough, coarse, ignorant men, utterly devoid of the aesthetic, are objects of contempt, and forgets that he may owe his property, his health and his life to their fidelity. An illiterate watchman may scare off a hundred burglars, and possibly a college graduate may swindle the bank that watchman so faithfully guarded. It is conceivable that a flagman who uses the double negative may prevent a grade crossing accident. The men who sweep the streets and work in the sewers may ward off the pestilence that menaces a city. It may be that if all the gentlemen and ladies who own houses in the poorer districts did their duty and kept their properties in good repair there might not be so much danger of pestilence. The steersman who keeps a ship off the rocks is as essential to society as the builder who launched her. The people who do the rough, the unpleasant, the dangerous work of the world often get very little credit, and perhaps, in their modesty, do not expect any.

If we read carefully or if we ever get behind the scenes of the real business of life we find out that the harbors, the highlands, the pretty places admit of shirking as well as working. Men in lofty station can do magnificent work, but they can, in many instances, coax, flatter, bully or bribe others into doing a large part of their work for them. A ship in harbor may present a fine appearance even though she is unseaworthy, but if the breakwater is in bad condition Neptune will appoint a committee of investigation. The human breakwater is too poor to pay others to do his work, nor can he long conceal his negligence. What he has to do must be done. Our Redeemer likened His faithful followers to servants who stand with their loins girt and lights burning.

Spain and Russia are termed the backward nations of Europe. We undoubtedly look to France, England, and Germany for a culture, a science, a mental atmosphere we do not expect from Spanish or Russian sources. But would central Europe be what she is to-day if Spain had not for years and for generations fought against the Mahommedan power? Have all the other nations of the world combined done for Eastern Christianity what Russia has done? A great part of Europe would be Mahommedan, a great part of Asia would be untouched by Christianity had not the growl of the Russian bear warned the Turk that thus far he might go and no farther. Had Spain yielded, had the Moslem brought her under his yoke, German, French, even English civilization would have been far less advanced than it is to-day. The breakwaters that kept off the Moslem flood have played their part in the drama of the world's progress. None of us, in this world of imperfect knowledge, can estimate the importance of the breakwaters. We cannot begin to study them until we have that repose, that leisure for thought which can only come when there is no more sea.

HOME is the one place in all this world where hearts are sure of each other. It is the place of confidence; it is the place where we tear off the mask of guarded and suspicious coldness which the world forces us to wear in self-defence, and where we pour out the unreserved communications of full and confiding hearts. It is the spot where the expressions of tenderness gush out without any sensations of awkwardness, and without any dread of ridicule.—F. W. Robertson.

LITERARY

THE CHURCH AND SOCIETY.

IN HIS MOST recent work, *The Church and Modern Life* (Boston and New York: Houghton, Mifflin & Co., \$1.25 net), Dr. Washington Gladden criticises the Church for failing to attack the real problems of modern life, the social problems; and suggests the general lines along which the Church may work out their solution. By the Church he means "the Christian Church in the United States, comprising the entire body of Christian disciples who are organized into religious societies and are engaged in Christian work and worship."

In the first three chapters, on "The Roots of Religion," "Our Religion and Other Religions," and "The Social Side of Religion," Dr. Gladden hardly seems to get into his subject. He seems to give up too much space to various introductory explanations, which in our day sound like platitudes.

But in the fourth chapter, on "The Business of the Church," he gets to the core of his subject, and writes with his old-time vigor and terseness and honesty. One cannot but wish that this and the remaining chapters may be read and pondered over by every clergyman in the land. Nor is it a book for the clergy only. Every sincere Christian ought to find it most stimulating and illuminating.

The business of the Church, Dr. Gladden asserts, is to save the world, for that is what Christ came to do; not to save individuals out of the world. The Church is just beginning to wake up to this mission which her Lord laid upon her, and which, since apostolic days, she has neglected. The Church of to-day is not dying, as many suppose, but is simply in a bad plight. This plight he traces to the four evils of unbelief in the plain words of Christ, the substitution of orthodoxy for the love of truth, the selfishness and pride of sectarianism, and utter reliance on Mammon. The remedy for this plight is for the Church to espouse the cause of the toiling masses, and to attempt to remedy our iniquitous social and industrial conditions. An attempt to do this was made in the Reformation, which was primarily a social and economic revolution. But when the poor really accepted the Gospel and rose for their rights, Luther smote them, and thereby set back the social awakening of the Church by four hundred years.

For the redemption of society to-day, argues Dr. Gladden, a revival of religion is needed; but not the old kind of a revival which consisted in the preaching of individual salvation merely. The new revival must preach social righteousness, and yet must rely on spiritual weapons, not the forces of this material world. This preaching should aim, among other things, to reconcile hostile races, to pacify industrial strife, to moralize business, to extirpate social vice, to purify politics, and to simplify life. The young men and women of to-day are called upon to see that Christianity is set to work in the field of the world.

Dr. Gladden is evidently not a Socialist, nor does he believe the Church should espouse the cause of Socialism. He simply maintains that Christians should be the leaders in social reform, and work for the next steps in the bettering of social, economic, and industrial conditions.

The book contains one unfortunate blemish. It is found in these words on page 211, describing one of the marks of the Church of the future: "All its administration will take on plainer and less luxurious forms. The splendors of architecture and art, of ecclesiastical millinery and music, with which we now so often seek to attract men to the house of God, will be put aside; and the followers of Jesus Christ will get near enough to Him to have some sense of the fitness of things in the ordering of the houses of worship where the Carpenter is the social leader and where rich and poor meet as one brotherhood." Dr. Gladden seems to forget that our Lord is no longer a carpenter, but "the Ruler of the kings of the earth," and that in His earthly temples all things are made glorious and beautiful to speak of His honor. God forbid that the poor, who already have enough of plain, pictureless walls and drab simplicity in their homes, should also be deprived of seeing anything beautiful and ennobling even in the churches!

SELDEN P. DELANY.

THE SYMBOLIST MOVEMENT.

WHATEVER Arthur Symons contributes to the literature of the day, whether poems, essays, or studies, finds a circle of eager and attentive readers. Such contributions are sure to be good literature and to put us in touch with a delicate and finely critical intelligence.

The present work, *The Symbolist Movement in Literature* (New York: E. P. Dutton & Co.), is a second revised edition of the publication of 1899. It is dedicated in pretty phrases to Mr. W. B. Yeats as the chief representative of the Symbolist movement in Great Britain, and contains Mr. Symons' own confession of adherence to the doctrine of Mysticism with which Symbolist literature has so much to do.

As for Symbolism itself, owing its characterization to France,

the country of "movements" (or the country for the classification and nomenclature of movements), it cannot be said to have a very specific existence to a non-Gallican mind. As Mr. Symons justly observes: "Symbolism began with the first words uttered by the first man as he named every living thing." Directly the symbol becomes a formula it begins to lose some of its original value of suggestion. It is to destroy the identification of the symbol with its object that the symbolist labors. His principle is: "To name is to destroy; to suggest is to create." Thus, the symbolist is continually groping after the motives of wonder and of mystery. He does not explain. He offers no guide for conduct, no plan for happiness. He would teach us only to look upon the things about us as shadows through which we have our shadowy passage. This at least is the highest form of Symbolism reached in the beautiful Mysticism of Maeterlinck, though many of the lesser lights of the school deal in mere ecstasies, often beautiful in form but varying from oracular obscurity to the incoherence of insanity. In fact some famous symbolist productions have emanated from asylums and sanitariums. It may be doubtful which was the lucid interval with Gérard De Nerval; that when he wrote some of his accepted poems, or that when he was found in the Palais Royal, leading a lobster at the end of a blue ribbon because, as he said, "It does not bark and knows the secrets of the sea!" Besides De Nerval, Mr. Symons discusses Villiers De L'Isle-Adam, Arthur Rimbaud, Paul Verlaine, Jules Laforgue, Stéphane Mallarmé, the later Huysmans, and Maeterlinck as a Mystic.

Some of these men have been definitely religions. Some of them have regarded religion on a footing with passion and art, their religion being the creation of a new heaven, passion the creation of a new earth, and art—the supremest thing—the creation of heaven out of earth.

It must be said that the whole school—even counting in the religious-minded Maeterlinck, whose suggestions are often full of meaning to a devout mind—is distinctively and most sadly non-Christian. They have got no farther than Plotinus when he writes: "It is not the interior soul and the true man, but the exterior shadow of the man alone, which laments and weeps, performing his part on earth as in a more ample and extended scene in which many shadows of souls and phantom scenes appear." To the finer spirits the infinite insignificance of action and the sovereignty of irresistible force inculcate obedience as the course of harmony and wisdom, though only final uncertainty remains. To the weaker mind the lesson is "Eat and drink, for to-morrow we die," with such occasional indulgence in a rhapsody of the imagination as gave to Verlaine the excitement and variety of living.

With noble gifts and latent powers which might have carried illumination to their fellow-men in the beautiful lamps with which they were entrusted, it is impossible not to recall here the lines which Keble wrote, with Byron and Shelley probably in his mind:

"Bards in idol-hymns profane
The sacred, soul-enthraling strain,
As in this bad world below
Noblest things find vilest using."

ERVING WINSLOW.

MISCELLANEOUS.

THE *Sacrament of the Altar*, by the Rev. W. C. E. Newbolt, Canon of St. Paul's (Longmans, Green & Co.), is the latest volume of the Oxford Library of Practical Theology and is a valuable addition to a very useful series. The Holy Communion has already been treated in this series by Darwell Stone; but this is rather a devotional treatise than an historical or dogmatic one. Canon Newbolt begins his book with three chapters on the Presence of God, and then after one chapter on The Type of the Manna, we have two on Preparation for Holy Communion, then one on the Eucharistic Sacrifice, and these are followed by chapters on The Lord's Table, Eucharistical Adoration, Ritual, Steps to the Altar, and finally one on The Eucharist and Human Life. This book has all the marks of Canon Newbolt's style—deep reverence and devotion, constant allusion to Biblical events, and a calm and moderate statement of the Catholic Faith. It is most refreshing to read a book on such a vexed question which has no spirit of controversy, no "Roman position" nor anti-Roman, and no bitterness, which is nevertheless absolutely Catholic and positive. *O si sic omnes!*

F. A. SANBORN.

A NEW EDITION of the volume of sermons, *The Hunger of the Heart and Other Sermons*, by the Rev. Charles C. Pierce, D.D., is now ready for the press of The Young Churchman Co. The sermons contained in this volume were for the most part preached by Dr. Pierce at the open-air services in the Cathedral grounds at Washington, where such large congregations of people were assembled. The sermons were much appreciated by those who heard them and by those who have seen them in book form. (The Young Churchman Co., Milwaukee. \$1.00 net.)

THE DRAFT of a constitution and by-laws for a parochial guild of women is printed in an eight-page pamphlet by the Rev. M. J. Bywater, North Yakima, Wash., who will supply copies at 10 cents each on application.

THE CRUCIBLE.

"He shall sit as a Refiner and Purifier of silver." Mal. 3: 3.

Lord, in life's crucible, with its molten fire
Oh, mould and shape me to Thy heart's desire!
Thou, alone, knowest what I can endure,
Weak, human nature, sinful and impure.
Others might dare the bruised reed to break;
With Thee, my God, there can be no mistake.
As a Refiner dost Thou sit, O, Son of Man,
To work, in me, Thy great and wondrous plan!
I see Thy pierced hands and wounded side,
And am drawn upward to the Crucified,
Refined and purified, like the precious ore
Which leaves behind the dross it held before.
Refined and purified, yea, my heart must be,
Till Thou canst see Thine image, Lord, in me.

A. F. J.

THE TWO NETS.

BY ROLAND RINGWALT.

TWICE in the inspired biographies of our Lord we meet with accounts of fishing, unsuccessful at first, but abundantly successful afterwards. In St. Luke's account the fishermen, wearied with a night of failure, had left the vessel, but at the word of Him who spake as never man spake, they made another trial. St. John also tells of a night of fruitless labor, and a net that was filled in the morning. Those who read, mark, learn, and inwardly digest will notice that in the instance mentioned by St. Luke, the net was torn by the struggling fishes, while St. John's wondering cry still echoes, "for all there were so many yet was not the net broken." No reader who thinks can help noticing with awe that the broken net marks the earlier and the second net the later fishing. Before the Resurrection the net was rent, after the Resurrection it was whole.

Even in childhood one perceives that it is possible to toil all night and take nothing, and even spoiled children, petulant and out of heart themselves, respect the energy of those who launch out in the deep and let down their nets for a draught. There is everywhere a belief that no one can work steadily and persistently without achieving something. Every village tells of some girl who gained her teacher's certificate after repeated failures, or some farmer who finally overcame bad seasons and heavy mortgage indebtedness. But the thought of the broken net is not a surface thought. It comes after reading or experience or both combined. The great triumphs of life prove that the hour of success may bring chagrin as keen as the hour of failure, and many a hero has known the bitterness of David's words, "I am this day weak though anointed king."

War's dark history has proved a thousand times that an army, sternly disciplined during months of preparation and well handled during a day of battle, may in the joy of victory become a wild mob of ruffians. Officers, proud of their soldiers in conflict, have vainly striven to check the drunken revels, the hideous cruelties, the wholesale plunder conquered towns have witnessed. With all his preparations for combat in readiness, Nelson prayed first that heaven would grant him success and then that his fleet might display humanity after victory. Since Lincoln's second inaugural no American President has uttered words more touching than McKinley's letter pleading that there be no unnecessary destruction in Cuba, that nothing should be burned or broken down unless military necessity absolutely compelled such action. Nelson knew what sailors, maddened by conquest and alcohol, can do. McKinley's kind heart had throbbed over the cruelties of our war in the sixties. Officers who have borne the march and the battle without flinching have carried to their graves agonizing memories of the broken nets that followed great victories.

Political history illustrates the same tendency. A minority party stands repeated defeats, criticises the blunders of the administration, and finally gains control of the government. What politicians call "a landslide" is always disorganizing to the victors. Excitable men feel that their majority is too strong to be overcome, wise leadership is rejected, reckless things are done, public money is wasted, a compact party breaks into fragments, and a reaction may bring back the beaten host of last year. Cool heads like safe majorities, but in their parlance "safe majorities" mean small working majorities. The swelling tides of political triumph remind us of the foaming ale that is not unfrequently distributed to hilarious voters. A glance at our own history or the history of any other country with a large electorate will show us that parties, drunken with success, will advocate measures that, in after years, seem like the ravings of Bedlam.

After three hundred years of persecution nobly borne, the Christian Church was electrified by the news that her latest convert was an Emperor. Beyond doubt this was a great gain. Men could not be burned alive or thrown to wild beasts for believing what the emperor believed. Christians could say their prayers without fear of death, and could look for royal charity for their poor brethren. But, on the other hand, thousands of people who would have worshipped Jupiter if the Emperor did so confessed the name of Jesus because the Emperor did so. The net was filled with fishes, yet some of them were very bad fishes. Christianity gained a great deal of money and a vast social influence by the conversion of Constantine; nevertheless with the gain came secularizing influences that wrought untold harm. In later centuries the efforts of one great see to rule the Church were pushed forward so boldly and steadily that it seemed as if they must succeed. But the net broke, the Eastern Church would not submit to the Bishop of Rome; still later western Europe broke the seeming unity of the Papacy, and there are no outward signs to indicate that the net can be repaired.

As soon as a man passes from poverty to wealth he finds new cares. He ceases to worry about taxes, rent, and coal bills, but new anxieties present themselves. Perhaps his wife will become a social leader or try to be one, and her quarrels with other women may fill a society column. His children may form extravagant habits, he may find himself restless, eager for stock speculation, ambitious of political distinction. Assuming that a man is himself unchanged by his future, yet that his children's heads are turned, this is the condition: Paterfamilias would prefer to keep his old friends. Filius and Filia are determined to invade the ranks of the four hundred; Materfamilias now sympathizes with her husband and now yields to her children. The net is rent, and the old days of family comfort are gone. In many a case a fortune has tempted people into ruinous folly, and their riches took wings or vanished like the gold in a fairy tale. Mining towns and oil wells have their legends of whole communities that swelled and withered like the gourd in Jonah's day.

Science and literature have their absurdities. A demonstrated fact is, of course, a fact, but a school of thought comes into fashion, and because it is fashionable it is aped. Small people try to write and talk like some celebrity of the day, and while the brilliant light is shining ridiculous fireworks distract attention from it. Alfred Wallace warned young biologists not to invent a submerged continent whenever it was difficult to account for the migration of a group of frogs. Old people can tell us of the silly, the wretched stories of adventure that followed in the wake of the Waverley novels. It seems to be a sad law that every great book must be the unwilling parent of some contemptible little books. Philosophic, scientific, and literary tendencies of real merit have been arrested or broken because imitations spoiled what they could not reproduce, or misinterpretation balked an effect, or disputes inside the lines turned research into wrangle. Within a month a wise editorial has counseled archaeologists to study Babylonian bricks instead of hurling them at each other.

Beyond and above all this rises the picture of the morning after the Resurrection. The capture of the fishes is the minor feature, the marvel is that for all there were so many yet was not the net broken. Somewhere in God's universe there is true success for every well directed effort; sometime under the rule of Him who was and is and is to come there will be an end to heart aches and disappointments. We do not wonder that the lazy, the cowardly, the inert should miss life's prizes, but we are pained because there is a thorn in every crown, a bitter drop in every conqueror's chalice. No one ever wins a material or mental triumph without learning that nets are liable to break at the moment of filling. The moment an idle child becomes studious and earnest there is real danger that he will be as vain of his diploma as he used to be of his idleness. Men who conquer the sins of the flesh may be filled with a sense of self-righteousness. The tendency is everywhere, success endangers itself, and the aged Apostle tells us that it will not always be so. He who knows all things knows that there will be a time when the wine of triumph can be drunk without intoxication; when the man who has strength to cast the net will not need the humiliation of breaking cords. Visions of golden streets, promises of heavenly music, forecastings of unclouded light and an undying tree are held out to us from childhood, and even young children rejoice in them. Childhood, however, does not know the bitterness of the broken net, or the yearning for a time wherein the net shall not be broken.

Church Kalendar.



- May 1—Friday. SS. Philip and James.
 " 3—Second Sunday after Easter.
 " 10—Third Sunday after Easter.
 " 17—Fourth Sunday after Easter.
 " 24—Fifth Sunday (Rogation) after Easter.
 " 25—Monday. Rogation Day.
 " 26—Tuesday. Rogation Day.
 " 27—Wednesday. Rogation Day.
 " 28—Thursday. Ascension Day.
 " 31—Sunday after Ascension.

KALENDAR OF COMING EVENTS.

- May 11—Dioc. Conv., Southern Virginia.
 " 12—Dioc. Conv., Dallas, Harrisburg, Kansas City, Long Island, Ohio, South Carolina; Church Congress, Detroit.
 " 13—Dioc. Conv., Arkansas, Florida, Los Angeles, North Carolina, Pittsburgh, West Texas.
 " 16—Dioc. Conv., East Carolina.
 " 17—Conv., Miss. Dist. of North Dakota.
 " 18—Conv. Miss. Dist. of Honolulu.
 " 19—Dioc. Conv., Central Pennsylvania, Iowa, Kentucky, Missouri, Newark, Rhode Island, Western New York, Miss. Dist. Oklahoma.
 " 20—Dioc. Conv., Alabama, Maryland, Maine, Massachusetts, Nebraska, Southern Ohio, Virginia, Washington. Primary Council Eighth Dept., Portland.
 " 26—Dioc. Conv., Chicago.

Personal Mention.

THE REV. ERNEST RUDD ALLMAN has resigned the rectorship of St. Paul's Church, Manhattan, Kan., and has accepted that of the Church of the Heavenly Rest, Abilene, Texas. He entered upon his new work the first Sunday in May.

THE REV. MORGAN ASHLEY has declined calls to New York and will remain with the mission at Butler, N. J., where he has served his diaconate as the first resident minister.

THE REV. W. GORDON BENTLEY of New Hartford, N. Y., has accepted the rectorship of St. John's, Passaic, N. J.

THE REV. J. A. BEVINGTON, who has acted as special preacher at St. Peter's Church, Albany, N. Y., during Lent, has been appointed to the temporary charge of the mission at Lake Placid.

THE address of the Rev. GEORGE BILLER, Jr., is changed from 240 E. Thirty-first Street, New York City, to Sioux Falls, South Dakota.

ON the feast of SS. Philip and James, the Rev. VIRGIL BOYER, formerly curate of Emmanuel Church, Cleveland, formally entered upon his duties as rector of the Church of the Redeemer, in that city.

THE address of the Rev. ALFORD A. BUTLER, D.D., for the next four months is La Jolla, Cal.

THE REV. GUY DOUGLAS CHRISTIAN has resigned the charge of St. John's Church, West Point, and of St. Peter's Church, New Kent county, Va.

THE REV. JOHN D. GILLILAND has been forced to resign the rectorate of St. Peter's Church, Plymouth, Conn., because of continued ill health. The charge includes the old St. Matthew's, East Plymouth, and St. Mark's mission at Terryville. He will make his home at Bristol, where he was formerly the rector of Trinity Church.

THE REV. HENRY GONDARD has been appointed vicar of St. Mark's Church, Southboro, Mass., to succeed the Rev. Ernest W. Wood.

THE REV. R. R. GOUDY, for the past twelve years rector of Trinity Church, Anoka, Minn., resigned on Easter Day. The resignation was caused on account of continued ill health. Mr. Goudy has held several parishes in the diocese, in all of which he has done earnest and faithful work. He will probably continue to reside in Anoka.

THE REV. A. J. GRAHAM, rector of Christ Church, Rochester, N. Y., who is abroad for his health, is expected to be able to return to his work in August.

THE REV. DR. CHARLES H. HIBBARD has withdrawn from the charge of St. James' Church, South Pasadena, Cal. His assistant, the Rev. FREDERICK T. HENSTRIDGE, will probably be appointed to succeed him.

THE REV. J. P. D. LLWYD, rector of St. Mark's Church, Seattle, Wash., has returned with his wife and child from a six months' vacation in Europe, chiefly spent in study at the universities of Oxford and Berlin. He may be addressed, as usual, at St. Mark's Rectory, Seattle.

THE election of the Rev. J. B. PITCHER of Buffalo as rector of All Saints' Church, Orange, N. J., is announced.

THE REV. H. LANDON RICE has resigned the rectorship of St. Edmund's Church, Milwaukee, to take effect about June 1st.

THE REV. DOMENICO A. ROCCA, who for two years past has been doing successful work under the Archdeaconry of Brooklyn at the Italian mission of l'Annunziata, has been invited to take charge of the Italian work in Yonkers, N. Y.

THE REV. LEWIS C. ROGERS, who for the past four years has been rector of Emmanuel parish, Hastings, Mich., has resigned his work there, the resignation taking effect Easter Monday.

THE REV. MILTON S. RUNKLE has resigned the charge of the memorial Church of the Angels, Garvanza, diocese of Los Angeles.

THE REV. WILLIAM FRANCIS SHERO has entered upon his duties as warden of Racine College, Racine, Wis., and should be addressed accordingly.

THE REV. EDWIN E. SNEAD has resigned the charge of Emmanuel Church, Norfolk, Va.

THE address of the Rev. F. C. TAYLOR, formerly of the Alaskan missionary staff and stationed at Valdez, is now Christ Church rectory, Central City, Neb.

MR. GEORGE F. TAYLOR of Detroit has been appointed curate of St. Peter's parish, St. Louis (the Rev. David C. Garrett, rector). Mr. Taylor will graduate from the General Theological Seminary this year, and after accompanying Bishop Williams to England and the Continent, will take up his duties at St. Peter's about October 1st.

ORDINATIONS.

PRIESTS.

PITTSBURGH.—On Saturday, April 25th, St. Mark's day, the Bishop of Pittsburgh advanced to the priesthood, in the chapel of the General Theological Seminary, New York, the Rev. ARTHUR WALLIS KIERULFF, who has been taking special studies in the seminary during the last year. The Rev. Charles N. Shepard presented the candidate and read the Epistle; the Rev. Herbert M. Denslow read the Preface to the Ordinal and the Gospel. The Rev. Charles C. Edmunds preached the sermon. The Bishop read the Litany and celebrated the Holy Communion. The Rev. Mr. Kierulff intends to sail for Europe early in June, and will act as the Bishop's chaplain at one or more of the services in connection with the Pan-Anglican Congress.

DIED.

BENSON.—Entered into rest at her home at Westminster, Md., on Easter Day, April 19, 1908, Mrs. MARIA E. BENSON.
 Grant unto her rest eternal, O Lord, and let light perpetual shine upon her!

McCANDLESS.—Entered into life eternal, near midnight, on April 7th, after a brief illness, ANNA ELIZABETH McCANDLESS, in the seventh year of her devoted work in the parish of Emmanuel Church, Northside, Pittsburgh. The Burial office was said in Emmanuel Church on April 10th, the Bishop of the diocese, Archdeacon Cole, the Rev. Dr. Meech, and the Rev. E. M. Paddock in the chancel.
 Faithful unto death.

MORSE.—On Easter Monday, April 20th, at her home in Chelsea, London, England, CATHARINE CLARISSA MORSE, aged 79 years, the widow of the Rev. Francis Morse, Canon of Lincoln, and mother of the Rev. Harold Morse of Merchantville, N. J.

MEMORIALS.

ROBERT QUINN HAGGERTY, M.D.

MINUTE ADOPTED BY THE VESTRY OF ST. JOHN'S CHURCH, ELKHART, INDIANA, AT A MEETING HELD ON THE AFTERNOON OF LOW SUNDAY, APRIL 26TH, 1908.

The vestry of St. John's Church, wishing to emphasize their appreciation and esteem of the late ROBERT QUINN HAGGERTY, M.D., a member of this vestry, adopt the following preamble and resolutions:

WHEREAS, In obedience to the immutable laws of nature created and controlled by the God we worship and glorify, Robert Quinn Haggerty, M.D., was, on the 8th day of April, 1908, caused to lay aside mortality and enter upon the life beyond the grave; now, therefore, by the vestry of St. John's Church in regular session assembled, be it

Resolved, That in the death of our esteemed friend and brother, the vestry of this church has lost one of its most earnest and conscientious workers in the cause of the Christian religion; and we earnestly deplore the loss of his advice and kindly assistance in our work.

Resolved, That St. John's Church has lost an earnest and helpful Christian worker; his family a loving and considerate husband and father, and the community a clean, upright, and manly man.

Resolved, That we extend to the immediate family and friends our heartfelt sympathy, and do most earnestly commend them to the Father, Son, and Holy Ghost, in whom their departed protector so earnestly believed and conscientiously worshipped.

Resolved, That these resolutions be spread on the minutes of the vestry, and a certified copy of the same be sent to the family of our departed friend, and a copy sent to THE LIVING CHURCH for publication.

CHARLES SILAS CHAMPLIN, Rector,
 HON. JAS. S. DODGE, Senior Warden,
 MR. JOHN T. EARL, Junior Warden,
 MR. RALPH W. GARDNER,
 Committee on Resolutions.

REV. ERSKINE MASON RODMAN.

At a meeting of the vestry of Grace Church, Plainfield, N. J., the following resolutions were adopted:

WHEREAS, Our beloved and venerable friend, the Rev. ERSKINE MASON RODMAN, for more than thirty-two years the rector, and for the past five years rector emeritus of Grace Church, Plainfield, was on Sunday, April 5, 1908, called to the rest that remaineth for the people of God;

We, the rector, wardens, and vestrymen of Grace Church, at a meeting held April 10, 1908, at the parish house for the purpose of giving expression to our appreciation of the work done by Mr. Rodman and also recognizing the many good and noble qualities by which he earned the esteem and love, not only of the members of the parish, but of all those who knew him during his long residence in Plainfield;

Resolve, That we take this opportunity of officially placing on record our continued esteem for our former rector as a man and as a priest of the Church, and further of our gratitude that Almighty God has permitted his long ministry to be fraught with such rich rewards to the lasting advantage of the parish and the spiritual life of his parishioners and the community at large, and with the deepest sympathy for the bereaved relatives; be it further

Resolved, That a copy of the preamble and resolutions be spread upon the minute-book of the vestry, and that an engrossed set of the same be sent to the members of Mr. Rodman's family.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

PRIEST WANTED as *locum tenens* for July and August in city parish near Philadelphia. Catholic; unmarried. Board and lodging in rectory and sixty dollars cash. Address: A. B. C., THE LIVING CHURCH, Milwaukee, Wis.

WANTED, a young, unmarried priest as curate in a Catholic parish in an Eastern city. Address: H. N. J., THE LIVING CHURCH, Milwaukee, Wis.

UNMARRIED MAN WANTED, June 1st, for rector thriving Catholic parish, large city near Chicago. Salary, \$600, furnished rooms, heat, light. VESTRY, care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

A PRIEST FROM THE SOUTH will be able to supply for single Sundays during July and August, within reach of Boston or New York, if dates can be fixed now. Competent for any requirements of the Church. Address: Dr. C., LIVING CHURCH, Milwaukee.

EXPERIENCED ORGANIST AND CHOIRMASTER. Churchman; English Cathedral training; first-class recitalist and boy's voice specialist. CHOIR, LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

COLLECTION ENVELOPES dated and numbered in sets of 52, one for each Sunday in the year. Also Simplex System which combines the Current Expense and Benevolent Collections. Send for free offer. W. WILLIAMSON, Whitehall, Wisconsin.

FOR EXCHANGE: Anthems, Services, Cantatas. D. J. WINTON, Newark, Ohio.

THE CONSTITUTION AND BY-LAWS OF A WOMAN'S GUILD, by Rev. Maurice J. Bywater, North Yakima, Washington. Third thousand; 8 pages; endorsed by several Bishops; used in many dioceses. 10 cents each, \$1.00 per dozen, postpaid.

BOOKLET: Thoughts During the Administration of The Holy Communion. In red, purple, tan; convenient for pocket or purse. Compiled by Emma Bennett Vallette. Sold by EDWIN S. GORHAM, publisher 251 Fourth Avenue, New York. Price, 10 cts. or \$1.00 per dozen, postpaid.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

CATHOLIC SERVICES IN LOS ANGELES, Cal. Church of the Ascension, corner St. Louis Street and Brooklyn Ave., Sundays: Low Mass 7:30, Choral Mass 11, each Sunday; Evensong 7:30. Week Days: Low Mass 7, except Wednesdays; Wednesdays at 8. Strangers are cordially welcome.

ST. AGNES' CHAPEL EMBROIDERY GUILD. Orders taken for Stoles, etc. Finished Work on hand. Send for particulars to MRS. THOMAS L. CLARKE, 331 Lexington Avenue, New York City.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

SUNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. WILSON, South Pasadena, Cal.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from \$3.00 up. English silks and designs. Special rates to missions. Miss LUCY V. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

ALTAR BREAD—Round stamped or plain Wafers; also sheets, square, prepared for fracture. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

TRAVEL.

EUROPE. — COMPREHENSIVE SUMMER TOUR—\$165. Experienced management. Other tours at higher cost. Apply at once. TEMPLE TOURS, Box X 3178, Boston, Mass.

GENEALOGY.

MRS. BRODNAX will receive orders for researches, coat-armour, etc. Address: 24 Woburn Place, London, England.

MISCELLANEOUS.

WONDERFUL LUMINOUS CROSS, six inches high; shines in the dark with a beautiful blue light. Sent postpaid for 25 cts. IMPERIAL NOVELTY COMPANY, Milwaukee, Wisconsin.

PRINTING 100 CARDS, 50 cts.; 100 letter-heads, 50 cts.; 100 envelopes, 50 cts.—all three, \$1.00 prepaid. Samples free. W. WILLIAMSON, Whitehall, Wisconsin.

LINEN LACES from four cents a yard. Write for samples, stating requirements. THE IRISH LINEN COMPANY, the Importers, Davenport, Iowa.

FOUNDING A RURAL PARISH.—I offer Churchmen the opportunity to secure good land—\$12.50-\$16.00—in a lake region, convenient to markets. Congenial neighbors and privileges of the Church. ARCHDEACON CHASE, Shell Lake, Wis.

NOTICES.

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

A. S. LLOYD, General Secretary,

281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

NEW NAME.

After March 18, 1908, the only legal name and title is THE GENERAL CLERGY RELIEF FUND. Thereafter the former name, i.e., "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen of the Protestant Episcopal Church in the United States of America," should not be used.

ENDOWMENT.

There is, for generous Churchmen and Churchwomen, opportunity for good without parallel in the purposes of this National Fund.

A large gift, at interest, would lift the ordinary work of the society up to a basis of adequacy and dignity, and make not only the widow's heart sing for joy, and bring relief and freedom from corroding anxiety to the sick and infirm among the clergy, but it would react upon the Church and fill the hearts of the workers with courage and hope in all hard places.

"And the King shall answer and say unto them, verily I say unto you, inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."

No man or woman making such a gift can

possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds" if so desired. Such gifts will continue to do good through all the time to come.

GENERAL CLERGY RELIEF FUND.

REV. ALFRED J. P. MCCLURG, *Assistant Treas.*, The Church House, Philadelphia.

JERUSALEM AND THE EAST MISSION.

To the many friends who kindly help the work of Bishop Blyth or who are interested in the work of the Church in the Bible lands and may be present at the Pan-Anglican Congress in London in June:

We are asked to inform you that the annual meeting of the Mission will be held at the Church House, Westminster, London, on Tuesday, June 30th, at 3 P. M.; and that those from over-seas will be especially welcome. The Bishop also hopes to arrange for a day, to be advertised in the London papers, when he will be glad to make the acquaintance of friends from the United States at a meeting in the office in London.

FREDERICK A. DE ROSSET,

Secretary for the United States.

312 East Adams St., Springfield, Ill.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:

Thos. Whittaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

BALTIMORE:

Church Book Store, 317 N. Charles Street, with Lycett Stationers.

ELIZABETH, N. J.:

Franklin H. Spencer (L. A. Hoffman Son & Co.), 1184 E. Grand St.

ROCHESTER:

Scranton, Wetmore & Co.

CHICAGO:

LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria St.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:

The Young Churchman Co., 412 Milwaukee St.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lohman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

ATLANTA, GA.:

Norman E. Murray, 20 Dunn St.

WINNIPEG:

H. Godfree, 78 Colony Street.

LONDON:

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.
A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

THE CHURCH AT WORK

PROGRESS IN WESTERN MICHIGAN.

THE INCREASING congregations at Mt. Pleasant have led the vestry to appoint a committee to make arrangements for the enlargement of the church edifice this summer. The Rev. Charles F. Westman recently became rector of this parish.

WORK on the remodeled church edifice at Belding is now rapidly going forward, and the congregation hopes to move in the near future from the rented hall into this, their first Church home. This edifice will be a combined place of worship and parish house, the sanctuary being so arranged as to be screened off from the rest of the interior by rolling partitions.

CONTINUED improvements are planned for this summer at the Church of the Good Shepherd, Allegan. Last year renovation was begun on the interior. Now it is proposed to complete this work, and it is hoped that several memorial windows may be given to replace the old ones, which have been in ever since the construction of the church many years ago.

BELATED EASTER NOTES.

THE EASTER SERVICES at St. George's Church, Schenectady, N. Y., were very largely attended. At the early Celebration nearly 300 received the Holy Communion and an equal number at the later Celebration. At the second service the church was crowded to the doors, many failing to secure entrance, going away disappointed. The children of the Sunday School gave \$160 for missions at the children's service. At the evening service the Knights Templar attended in a body. The church was again crowded to the doors.

NEARLY 150 communicants received the Blessed Sacrament at the early Celebration at Christ Church, Raleigh, N. C. (the Rev. Milton A. Barber, rector), an Easter morning. All the services were well attended and the offerings were large. At the 7:30 Celebration on Monday morning in Holy Week, between seventy-five and one hundred received, and at no one of the daily Celebrations in Holy Week did less than fifty communicate.

THE CHURCHES in Kansas City all report satisfactory Easter offerings and an increased number of Communions. The noon-day services of Grace Church (the Rev. J. A. Schaad, rector), which were begun as an experiment a year ago, were even more satisfactory than at first both in interest and attendance. The Easter offering, amounting to \$3,500, is to be devoted wholly to the institutional work of the Church.

AT OLD ST. PAUL'S, Augusta, Ga., 132 made their Communions at the early Celebration, and at 11 o'clock the church was crowded. The children's offering for missions amounted to \$131. Grace Church, Waycross, had two early celebrations of the Holy Communion, with a choral Celebration later. The offerings were the best in the history of the parish.

AN EASTER OFFERING of \$2,000 at St. Luke's Church, Roselle, N. J. (the Rev. C. P. Wood, rector), completed the amount needed for work planned on the new church, which will now be pushed forward rapidly, so that it can be used as soon as possible for public worship. Of 116 enrolled communicants of St. Luke's, 114 received Easter Communion.

ST. PAUL'S CHURCH, North Port Huron, Mich., had an unusually prosperous Easter. The offering came to about \$100; in addition



THE LATE REV. WM. WRIGHT, M.D.
[See THE LIVING CHURCH, April 25, p. 900.]

to which \$100 was paid towards the extinction of the church debt, the second hundred paid in six months, both payments by the Confirmation class of 1906.

THE EASTER OFFERING of St. Paul's Sunday school, Toledo, O., amounted to nearly \$237, which is an immense increase over that of any previous year. The receipts of the school have been over \$500 the past year.

THE NUMBER of actual Communions made in St. Mark's Church, Seattle, Wash., on Easter Day was 650. The offering was about \$5,000, this being the largest Easter offering ever made in Seattle.

RECENT MEMORIAL AND OTHER GIFTS.

ANOTHER new window has been installed in the Church of the Advent, Boston. It occupies a position on the south side of the clerestory and is the second of a series of five which are the gift of Mr. T. Hassall Brown, one of the parishioners. The subject of the window is St. Athanasius, the great doctor of the Incarnation, the young Archdeacon of Alexandria, as he appeared before the First Council of Nicea, defending the true faith in our Blessed Lord. He is vested in a deacon's dalmatic and bears a crystal sphere inscribed with the symbol of the Adorable Trinity. Two Bishops sit enthroned behind him. His face is that of a young Egyptian of the present day, chosen by the English artist, Mr. Whall, as his ideal of the type. It is said of the artist that he assembled a number of Egyptian faces before he made his selection of one that was perfectly ideal. A third window, that of St. Columba, will be set up in a few days.

AT THE Church of the Messiah, St. Paul (the Rev. L. R. S. Ferguson, rector), on Palm Sunday morning three handsome memorial windows were unveiled and dedicated, two in the sanctuary, one in memory of Albert Taber, the other in memory of the late senior warden, Arthur Bland, presented by his friends. These two windows, together with the exquisite Tiffany window placed several years ago, complete the original plan of the sanctuary. The fine window in the gallery was placed by the rector as a memorial to his mother. During the past eighteen months new Eucharistic lights have been given as a memorial to Mrs. Sarah Greenleaf Davis, new pews have been put in, and a grand piano purchased for the guild hall, and other furnishings for the church. All the altar vest-

ments and linens used on Easter Day were new, and were made by the Altar Guilds of the Church.

DURING LENT, Mrs. Louise Musson gave to Grace Church, Kansas City, a gold-lined silver lavabo, as a special thank-offering. At the close of the noon-day services in Holy Week, the rector, the Rev. J. A. Schaad, was presented with a gold watch and Mrs. Schaad with a unique Easter-egg containing gold coins. At St. George's, Kansas City (the Rev. E. B. Woodruff, rector), a memorial silver Communion service was received. Trinity Church, of which the Rev. Robert Talbot is rector, was given a memorial lectern. At St. Mary's Church, Kansas City, a window representing the Annunciation has been unveiled.

SOON AFTER the death of Bishop Coleman, the rector of St. Peter's Church, Smyrna, Del., made the announcement to his congregation that a suitable pulpit should be erected to the Bishop's memory. The matter was immediately taken up by a few devoted friends of the Bishop. On Easter Day the pulpit was ready for use. It was blessed by the rector and used for the first time at the 10:30 A.M. service, when a sermon was preached upon the subject of "The Apostolic Office." It was designed by Messrs. J. & R. Lamb of New York, the base being of oak and the top of brass.

BISHOP WHITAKER unveiled a beautiful stained glass window in All Saints' Church, Norristown, Pa., on Easter Day, in memory of the wife of the rector, the Rev. Herbert J. Burk. The window, which forms three panels, bears the following inscription: "In gratitude to God, and in appreciation of the loving service of Abbie J. R. Burk in the upbuilding of All Saints' Church, this window is given by the congregation. A. D. 1908."

A CARVED OAK PULPIT has been placed in St. Paul's Church, Salem, N. Y. (the Rev. S. Borden-Smith, rector), by the members of the congregation in memory of the late Alexander McNish, who was for many years a faithful and devout communicant, serving as vestryman and junior warden. Mr. McNish was a true type of a vestryman, one who gave himself to the Church and the work of his parish.

A MAGNIFICENT walnut reredos, erected to the memory of the late Rev. George Latimer, was blessed on Easter Day at the Church of St. John the Evangelist, Third and Reed Streets, Philadelphia (the Rev. Royden K. Yerkes, rector). The Rev. Mr. Latimer established this parish and ministered to its wants and needs most faithfully for a number of years.

ST. JOHN'S CHURCH, Hallock, Minn. (the Rev. J. F. Cox, rector), was enriched at Easter by the gift of a fine polished brass altar cross, which was dedicated by Bishop Morrison on April 26th. The gift was presented by Mr. J. J. Thompson in memory of his daughter Caroline, who entered Paradise on December 29, 1907.

TWO MORE memorials were presented to the Church of the Redeemer, Biloxi, Miss., on Easter Day, one an altar service book, presented by Mr. and Mrs. Joseph Cararas in memory of their infant child, and the other a brass alms bason, by Mr. J. E. Lewis in memory of his father, Joseph Lewis.

DURING the past week the Episcopal Hospital at Philadelphia has received another \$5,000 legacy for the endowment of a bed in

memory of Joel and Sarah P. Reeves, the money having been left for that purpose by their daughter, Miss Sarah Reeves.

A CHANCEL WINDOW and pews have been placed in St. Andrew's Church, Elizabeth, N. J., in memory of James Morrison, one of the founders and a faithful worker in the mission. St. Andrew's is a mission of St. John's Church, Elizabeth, but is practically self-supporting.

TWO MEMORIAL windows by Tiffany were presented on Easter Day to St. Paul's Church, Bellevue, O. (the Rev. George Morris Wylie, Jr., rector). Other Easter gifts to the parish included a missal, an altar service book and stand, and a credence. The amount of the Easter offering was about \$800.

DURING the past year complete sets of altar hangings and dossals in the five colors have been presented as memorials to Calvary Church, Conshohocken, Pa., those in black having been blessed and used for the first time on Good Friday.

A HANDSOME CHALICE was offered at St. George's Church, Newburgh, N. Y., on Easter Day in memory of the late rector, the Rev. Dr. Applegate. The chalice base is highly ornamented with six *repousse* illustrations from events in the life of our Lord.

A TABLET of Sienna marble has been placed on the interior of the north wall of Christ Church Cathedral, St. Louis, to the memory of Mrs. Susan Larkin, by her son. Mrs. Larkin was a member of the Cathedral for many years.

EMMANUEL CHURCH, Petoskey, Mich., was on Easter Day presented with a Litany service book, a silver ciborium, and with a brass and oak font cover by members of the congregation.

DEDICATED TO GOD'S SERVICE.

ST. MARK'S CHURCH, Beaumont, Tex., was consecrated by the Bishop of the diocese on April 25th, St. Mark's day. Morning Prayer was said, followed by a celebration of the Holy Communion. The first mission was established in Beaumont in 1879, and it became a parish ten years later. The present church was built in 1899, while the Rev. J. W. Bleker was rector. It is a handsome Gothic structure, one of the finest in the city, and many improvements have been made recently which add to its attractiveness.

THE NEW St. Timothy's Church at Wilson, N. C., was opened for divine worship on Easter day with an early celebration of the Holy Communion by the rector, the Rev. T. A. Cheatham, preceded on Easter Even by a baptism of infants and adults. At the 11 o'clock service Bishop Cheshire was present, confirmed ten candidates, and preached, expressing his great satisfaction at the fruition of a work that had been fraught with so many difficulties. The church has been erected with scarcely any help from outside the parish. It is an artistic and Churchly edifice and the altar and chancel furniture are in perfect harmony with the building. The baptistery window, representing the Baptism of our Lord, was the production of the Montagu-Castle-London Co. Among those present was the Rev. B. C. Bronson, a former rector of the parish.

UNDER CANON NINETEEN.

AT THE Church of Our Saviour, North Platte, Neb., District of Kearney (the Rev. C. F. Chapman, rector), on Good Friday, the addresses at the Three Hours' service were delivered by sectarian ministers, Methodist, Lutheran, and Presbyterian.

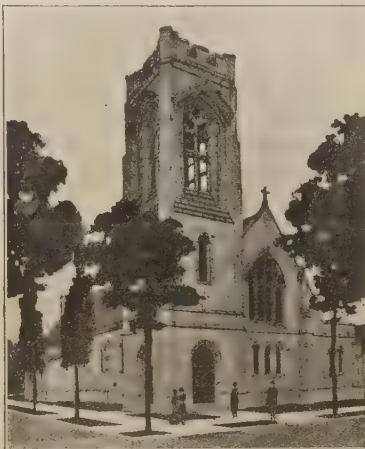
ADDITIONAL instances reported in which addresses at the Three Hours' service of Good Friday were given by sectarian ministers

were at St. Mark's, Cheyenne, Wyo. (the Rev. R. LeR. Harris, rector); and at St. Paul's Church, Sioux City, Iowa (the Rev. E. H. Gaynor, rector), at which latter the addresses on the Words from the Cross were given by Congregational, Reformed, Lutheran, Methodist, Presbyterian, and Christian ministers.

THE ANNUAL meeting of the American McAll Association was appointed to be held in the church and parish house of Holy Trinity, Philadelphia, on Wednesday and Thursday, May 6th and 7th. In connection with the meetings was appointed an evening service on Wednesday in the church at which the rector, the Rev. Floyd W. Tomkins, was to preside. Addresses were to be given by the Bishop Coadjutor and the Rev. Charles H. Parkhurst, D.D., a distinguished Presbyterian minister of New York. The occasion was in every respect a "special" one and the address by the Presbyterian minister appears to be of such a character as not to conflict with the preaching office of the Church's ministry.

CORNERSTONE LAID OF ST. LUKE'S CHURCH, KEARNEY, NEB.

THE CORNERSTONE of the new St. Luke's Church, Kearney, Neb., was laid with dignity and appropriate ceremony on April 23d by Bishop Graves, assisted by the rector (Archdeacon Cope) and several of the visit-



ST. LUKE'S CHURCH, KEARNEY, NEB.

ing clergy. A cross was erected on the place where the main altar will stand. The first part of the service was held from the chancel floor of the new church. The lessons were read by the Rev. C. H. Chapman, rector of North Platte, Neb., and addresses were given by the rector, the Rev. L. A. Arthur of Grand Island, and by the Bishop.

The building is to cost \$28,000. The design may be said to be of the Fourteenth century Gothic in about its simplest terms. No money being available for expenditure in costly detail, the building has been made as plain as possible. The nave, including chancel, is about 128 feet long and 30 feet wide, of which the chancel is 30 feet long. The nave seats accommodate 356 and the small transept 44, making a total of 400 in addition to the chancel seating, which is about 45. The chapel is entirely separated from the church by the choir room and has its own entrance, having dimensions of 35 feet by 14 feet and seating 48. The church is of brick construction, with a dark red facing brick on the outside and stone trimmings and red wainscot brick on the inside. The interior is plastered above the window-sill line and has an open timber roof with hammer-beam trusses; in the truss over the chancel screen is a rood-beam with rood and supporting figures of wood. The nave is sepa-

rated from an aisle on the ecclesiastical south side by a plastered brick arcade, supported on concrete columns with moulded caps and bases; the aisle is 14 feet wide and is left without seats, although on occasion it will easily afford additional accommodation for 200. At one end of the aisle is the baptistery and at the other the organ and sacristy. The chapel is plastered and has wooden wainscot and open timber roof. The chancel is to be a memorial to Leslie Pell Clarke, whose widow, Deaconess Pell Clarke, has already contributed \$5,000 for this purpose. The chapel will be a memorial to the first rector, Dr. Oliver.

The rectors of St. Luke's have been, successively, the Rev. Dr. Atmore, the Rev. G. A. Beecher (under whose care the present rectory was built), the Rev. John Howell, and in August, 1906, the incumbent entered upon his work, since which time a temporary addition has been built to the old church edifice and a new school building erected. Owing to the large number of students attending the State Normal School and the Kearney Military Academy, the building of a new church could not longer be postponed.

A MEMORIAL TO JUNIUS S. MORGAN.

THE CORNERSTONE of the addition to the Wadsworth Athenaeum, Hartford, Conn., was laid a few days ago by the president, the Rev. Francis Goodwin, D.D. Prayer was offered by the Rev. Samuel Hart, D.D., president of the Connecticut Historical Society. This extension of the Athenaeum is the gift of J. Pierpont Morgan in memory of his father, Junius S. Morgan. It will be known as "The Morgan Memorial." The cost will be about \$650,000.

NEWS OF SPECIAL INTEREST TO MEN.

A CONFERENCE of college men under the auspices of the Brotherhood of St. Andrew was held Saturday and Sunday, May 2nd and 3d, at Phillips Brooks House, Cambridge, Mass., and there was more interest manifested than in a long time, which augurs well for the future of the collegiate end of the Brotherhood work. The address of welcome was given by Robert H. Gardiner, president of the Brotherhood, and this first service was held in the Harvard Union, where were seated many men. Then followed the conferences at Brooks House, the programme for which was as follows: "The College Church Society or Brotherhood: Its Purposes and its Work," discussed by H. B. Barton of Harvard, Alfred A. Biddle of Yale, Harold E. Weeks of the Massachusetts Institute of Technology, J. Nevins Sayre of Princeton and Williams, and Charles S. Hale of Dartmouth. "Religious Life in School and College" was considered by Professor C. S. Baldwin of Yale and the Rev. Hugh McIlhenny of the University of Virginia. Dinner was served at the Harvard Union at 6 o'clock, after which there was a smoke-talk on "The Bible in the Church," the speaker being Professor Philip M. Rhineland of the Episcopal Theological School. The evening session at the Brooks House consisted of a conference on "Social Service"—first "Among the Privileged Classes" by the Rev. Sherrard Billings of Groton School; and "Among the Unprivileged Classes," by the Rev. Remsen B. Ogilby of St. Stephen's Church, Boston. Later in the evening there was preparation for the corporate Communion by the Rev. S. S. Drury of St. Stephen's, Boston. On Sunday there was corporate Communion at Christ Church with the Rev. Prescott Evarts as celebrant. After breakfast in the Harvard Union there was Morning Prayer with the Rev. S. H. Bishop, agent of the American Church Institute for Negroes, as the preacher. After dinner there was a smoke-talk with "Churchmanship" as the topic, and on this the Rev. Alexander Mann

of Trinity Church, Boston, was the speaker. At 4 P.M. there was Evening Prayer and sermon at Christ Church with the Rev. W. L. Robbins, Dean of the General Theological Seminary, as the preacher. The farewell meeting in Brooks House was conducted by President Gardiner.

ON THE EVENING of April 28th the Church Club of Cleveland held a dinner meeting at the Euclid Club, Euclid Heights, the last meeting for this season. About 150 were present at the tables, of whom nearly half were ladies, this being the one meeting of the year at which the latter are present. The Hon. U. L. Marvin presided. The principal address of the evening was delivered by Mr. Charles E. Field of Chicago, whose subject was "The Province of the Layman in Missionary Work." It is most unusual to hear so strong a plea from a layman, for interest in missionary work, as that made by Mr. Field in his address, which was delivered without notes and in a most convincing manner. Following the dinner there was the annual election of officers, which resulted as follows: The Hon. C. J. Estep, president; Mr. C. C. Shanklin, first vice-president; Mr. Alfred Howes, second vice-president; Mr. C. A. Nesbit, secretary, and Mr. J. H. H. Randall, treasurer. The following were elected as members of the council: Messrs. F. A. Brassington, Frank S. Bruce, F. R. Morrison, and Dr. George S. Smith. Judge Marvin and Messrs. E. J. Robinson and H. B. Cody were chosen as delegates to attend the Convention of Church Clubs at St. Louis.

A CONFERENCE of the men's clubs of southern Minnesota has been organized at St. Peter by representatives from the clubs of Mankato, St. James, New Ulm, and St. Peter. Dr. J. W. Daniels of St. Peter was elected president, A. W. Bingham of New Ulm, vice-president, and J. M. McConnell of Mankato, secretary and treasurer. Its object is primarily to bring Churchmen together to promote fellowship and for the discussion of problems. The Bishop was the guest of honor.

THE SENIOR and Junior chapters of the South Philadelphia section of the Brotherhood of St. Andrew met at Prince of Peace chapel on Thursday evening, May 7th, and discussed the topic "The Value of a House-to-House Canvass and How to Conduct It." The chapters in the Germantown section met the same evening at Christ Church, West Tulphocken Street, and discussed the definition, the presentation, and the needs of the Church.

ST. LUKE'S CHURCH, Evanston, Ill., has obtained an athletic field for its young male parishioners. There will be a baseball diamond, a straight-away cinder path for running races, a circular track for distance races, and inside of the last, space for holding various field events. Tennis courts, also, probably will be laid out, and in the fall the baseball diamond will be converted into a gridiron for football.

THE CENTRAL COMMITTEE of Men's Clubs of Brooklyn has now been organized two years. In that time it has brought into its membership twenty parish clubs, with a membership of about twelve hundred. On the evening of May 11th a social meeting is to be held in the new parish house of the Good Shepherd. Mr. Herbert W. Groser has just been elected chairman of the committee.

STEPS WERE TAKEN on Sunday, April 26th, to organize a local or district assembly of the Brotherhood of St. Andrew, to include the chapters at Painesville, Willoughby, Madison, Geneva, Unionville, and Perry, Ohio. The Rev. John H. Parsons, rector at Willoughby, is the leading spirit in the movement.

ANNUAL SERVICE AT AN OLD COLONIAL CHURCH.

THE REGULAR annual service was held in the old Colonial Church of St. James'. Goose Creek, on the afternoon of Low Sunday. The service was conducted by the Rev. S. Cary Beckwith, rector of St. Philip's Church.



INTERIOR OF "GOOSE CREEK CHURCH," S. C. ERECTED IN 1714, TO WHICH A PILGRIMAGE IS MADE ONCE A YEAR FOR THE HOLDING OF AN ANNUAL SERVICE.

Charleston. The church was filled to its utmost capacity by people from Charleston, Summerville, and the surrounding country.

THE COMING MOHONK CONFERENCE.

AT THE approaching meeting of the Lake Mohonk Conference, May 20-24, there will be presented the results of the second Hague Conference and of the Central American Peace Conference. Among its speakers will be men who took a leading part in these gatherings, including the presiding officer, Hon. John W. Foster, Hon. James Brown Scott, Solicitor of the State Department; Senor Don Joaquin B. Calvo, Minister of Costa Rica, and Senor Don Luis F. Corea, Minister of Nicaragua. The colleges (half of which are actively coöperating with the Mohonk Conference in stimulating student interest in international affairs) will be represented by President Wheeler of the University of California, Chancellor White of the University of Georgia, President Van Hise of the University of Wisconsin, President Swain of Swarthmore College, and others. Delegates will be sent by many chambers of commerce and boards of trade, a hundred and fifty of which, representing practically every large city in the country, are identified with the Conference. Speakers on the general topic will include Hon. John Barrett of Washington, Dr. Benjamin F. Trueblood and Rev. F. H. Rowley, D.D., of Boston, and Dr. Paul S. Reinsch of Madison, Wis.; while other addresses are hoped for from Baron Kogoro Takahira, the Japanese Ambassador; Judge Advocate General George B. Davis, U. S. A.; Hon. Richard Bartholdt, President of the American Group of the Interparliamentary Union; and Congressman Theodore E. Burton of Ohio.

ARKANSAS ARCHDEACON FOR COLORED WORK RESIGNS.

ARCHDEACON MCGUIRE, who has for some time been Archdeacon in charge of the colored work in the diocese of Arkansas, has resigned his position, and in a circular letter explains his action by printing a correspondence with his Bishop, in which, with much courtesy on both sides and with very kind words from each party to the other, the Archdeacon states that he is "thoroughly con-

vinced that the Missionary Jurisdiction Plan is the only one which will secure the separation which appears necessary, and which will at the same time satisfy negroes within the Church and appeal with any degree of success to those without. The 'Arkansas Plan,' a 'lost but not dead' cause, denying both local and general representation, and the Suffragan

Plan which awaits ratification, but which offers no relief to disfranchised clergymen and congregations, will not help the colored work in the South." The Bishop is thoroughly committed to what is known as the Arkansas Plan, for which the Archdeacon says he has done what he could to further the success of the local operation, but is not willing to labor for its success in the Church at large. He feels the necessity for coöperating with the Conference for Colored Churchmen in the United States, but is entirely opposed to the complete autonomy for Negro work desired by the Bishop of Arkansas.

FIFTH DEPARTMENT MISSIONARY COUNCIL.

THE BISHOP of Western Michigan, senior among the Bishops of the Fifth Missionary Department, embracing the dioceses between Ohio and Wisconsin, has summoned the primary Missionary Council of that department to meet in the Cathedral of Chicago on Monday, October 19th, at 3 P.M. This meeting is timed to follow immediately after the national Convention of the Brotherhood of St. Andrew, which will close in Milwaukee on Sunday night, October 18th, thus enabling members to go on Monday morning from Milwaukee to Chicago and take part in the Missionary Council without loss of time.

MEXICAN CHURCHMEN DECLARE THEIR PRINCIPLES.

A DECLARATION of much importance was set forth by the clergy and laity of the Convocation of the Missionary District of Mexico, April 22-24.

In order to clear away any doubts as to the legitimacy of our maintaining a mission in a land which is already Christian, the following declaration of principles was adopted:

"WHEREAS, We, the clergy and laity of this Missionary District, acknowledge and confess but one holy, Catholic, and Apostolic Church, and hold ourselves in loyal submission to the historic teachings and discipline of the same; and

"WHEREAS, It is a fundamental principle of the Catholic Church that the sin of schism is displeasing in the eyes of Almighty God,

and a grievous injury to the Faith of Jesus Christ: and

"WHEREAS, Through a misunderstanding of the ends of our mission in this nominally Catholic country of Mexico, certain persons have expressed their honest doubts as to its legitimacy; therefore be it

"Resolved, That the following declaration of purposes is an ample justification of our labors:

"1. To minister the sacraments and other privileges of the Church Catholic to a great multitude of the faithful, both native and foreign, who are deprived of them through the present teaching, discipline, and worship of the Church of the Roman obedience.

"2. To bear faithful and loving witness to the Catholic Gospel of Jesus Christ in a land where that Gospel is gravely obscured; and that without any intent or desire to proselyte from the ancient Church of the land, but with a profound sense of the responsibility of the Catholic Episcopate for the welfare of every part of the entire body of the Church, and with the confident hope that this ancient Church may be so illuminated with the light of truth that in God's own time it will cast out the doctrines and practices which have debarred and alienated so great a multitude of the servants of Jesus Christ."

Several other important matters received attention. Among others, the following resolutions were adopted, providing for coöperation with the missions in other Spanish-American countries:

"Resolved, That a committee of three be appointed by the Bishop to confer with like committees from Cuba and Puerto Rico, upon a new translation of the Book of Common Prayer, a Spanish Hymnal, and the publication of theological and religious works in the Spanish language; and that this committee be empowered to act under the direction of the ecclesiastical authority.

"Resolved, That this committee be instructed to urge the advisability of creating a permanent consultative body for Cuba, Puerto Rico, and Mexico, and to take such measures looking to that end as they may deem best, subject to the approval of the ecclesiastical authority."

Presbyters L. M. A. Haughwout, H. G. Limrie, and J. A. Carrion were appointed on this committee.

One of the most important works of the Convocation was the adoption of the "Constitution and Canons" for the governance of the District. In the first article of the Constitution the Church in the Missionary District of Mexico is spoken of as "La Iglesia Catolica Mexicana,"* thus following the example of the missions in Japan and Hankow. This name has been a popular one among our Mexican brethren for a long time, and it was in the nature of a compliment to them that it was adopted for the whole Church, English-speaking as well as native.

In spite of the complex composition of the Convocation—Americans, English, and Mexicans, there was an entire absence of friction and race prejudice. A spirit of fairness and Christian charity dominated all the sessions. The writer has never known a more harmonious gathering.

Presbyters Fausto Orihuela, Wilfred Jones-Bateman, and L. M. A. Haughwout, and Messrs. Thomas Phillips, Pedro Elizaldo, and A. L. Buddee were appointed the Council of Advice for the ensuing year.

There were 16 clerical delegates present, 10 of whom were native, and 6 Americans or English. The lay delegates numbered 15, Mr. Reginald Tower, the British Minister to Mexico, being one of the representatives of Christ Church.

* The Mexican Catholic Church.

A UNIQUE WAY OF SUPPLYING MUSIC FOR MISSIONS.

THE REV. T. TRACY WALSH, general missionary of the diocese of South Carolina, recently held a mission at the mill town of Graniteville. The attendance was very large and the congregations seemed much interested. Mr. Walsh has a folding organ and a folding cross which he carries with him on his tours.

PRIEST COMPLETES A HALF CENTURY OF SERVICE.

THE FIFTIETH anniversary of the ordination of the Rev. George C. Harris, D.D., to the ministry of the Church occurred on April 25th, and the occasion was celebrated at the Chapel of the Cross, Rolling Fork, Miss. In the evening a reception was held at the home of the aged priest, and he and his wife received the warm congratulations of hundreds of friends.

SPLENDID RECORD OF A BOSTON PARISH.

AT THE annual parish meeting of the Church of the Advent, Boston, it was reported that the communicant register now contains 1,056 names, which is more than double the number reported in 1902. Three young men of the congregation were ordained during the year; five are now in the General Theological Seminary; ten or fifteen others are looking towards holy orders; three daughters of the Advent have been professed as Religious since last Easter, and several others are novices or aspirants.

PROJECTED PAROCHIAL IMPROVEMENTS.

ON EASTER MONDAY the Bishop of the diocese, assisted by the Rev. C. A. Weed, rector, laid the cornerstone of St. Philip's new church at Joplin, Mo., diocese of Kansas City. Special music was furnished by a choir of forty voices and addresses by the Bishop, the rector, and Mr. O'Meara. The church is to be of the perpendicular Gothic type, built of Carthage limestone, and will cost about \$3,500. Quite a number of memorials are pending. This event marks the turning-point in a long effort to build a new church. It has been a work of large faith and true heroism by the efficient and untiring rector.

ST. PAUL'S PARISH, Minneapolis, some time ago decided to build the guild house before a new church. In the meantime they will expend about \$10,000 on the present church building, enlarging the chancel and adding transepts and covering the whole of the exterior with stucco. The enlargement will add 200 sittings to the present seating capacity. During these improvements the congregation will worship in the basement of the church, which is used for Sunday school purposes.

PARISHIONERS of St. Peter's Church in the Boylston Station section of Jamaica Plain, Boston, were agreeably surprised on Easter morning when the Rev. Carroll Perry, the rector, made the announcement that as a memorial to the late George O. Currier, Jr., his family was to guarantee enough money for a parish house, something which the parish has long needed. As Mr. Currier had many friends in Jamaica Plain they are to be given opportunity of contributing to the memorial.

IT IS PROPOSED to enlarge the guild hall of Christ Church, Delavan, Wis. (the Rev. John White, rector), in such wise as to double the capacity and thoroughly equip the building. Subscriptions amounting to about \$2,000 have already been secured for the purpose, including the Easter offerings of \$550. The Sunday school Lenten offering,

amounting to \$86, is the largest ever given in the parish.

IN ORDER to make room for the addition to the Athenaeum at Hartford, Conn., the site of St. John's Church was purchased. The building was removed and a new church will be erected in another part of the city.

A LARGE brick extension to Holderness School for boys, near Plymouth, N. H., is under way to meet the growing needs of the school.

NEW PEWS for chancel and nave have been installed at St. John's Church, Kansas City.

PROVISION FOR SICK CHILDREN AT GARDEN CITY.

THE NEW PAVILION at Garden City, L. I., for the use of the inmates of the Home of St. Giles the Cripple is now practically finished. The pavilion has four rooms in addition to the main one, where the sick children are to be cared for. These rooms are a bathroom, the nurse room, a storeroom, and an operating room. The windows and doors are all screened and the sick children will have a most comfortable place in which to pass the summer months. It is planned to bring all the children from the city and practically close the Home there, thus reducing expenses to a minimum.

RECENT DEATHS AMONG THE CLERGY.

THE DEATH is announced of the Rev. Edward Willcocks Meany, at Los Angeles, Cal. He was a beloved priest of the diocese, a staunch champion of the Catholic faith—without fear and without reproach—the confessor also of several of his brethren of the clergy and many lay people. To the diocese, and to the Catholic Club in particular, his departure is a great loss. The Rev. Charles H. De Garmo of Redondo, a very warm personal friend, preached the funeral sermon. Among the clergy present were the Bishop and his chaplain. The Rev. Mr. Meany was a graduate of Oxford University, England. He was ordered deacon by the Bishop of Jamaica in 1868, and priest in 1870 by the Bishop of Salisbury. After acting as assistant at Wandron and Warminster, Eng., he came to the United States as assistant at St. Paul's, Baltimore, and after service in southern parishes located in the diocese of Los Angeles, in 1897.

THE REV. WILLIAM BRYCE MORROW died May 1st at Plainfield, N. J., after a long illness. Mr. Morrow had retired six years ago from active service in the priesthood and made his residence with his son in Plainfield. He was canonically connected with the diocese of Central Pennsylvania. Born in England in 1839, he came to America and on studying for orders, entered the General Theological Seminary, from which he graduated in 1863, in the class with Bishop Whitaker. Soon after graduation, he became one of the staff of clergy in Calvary parish, New York, and later held other charges in New York, New Jersey, and Pennsylvania. While at Reading Pa., in 1882, he resigned his charge to volunteer for hospital work in South Bethlehem during a smallpox epidemic. He leaves a daughter, Miss Edith Morrow of New York, and one son, Ralph L. Morrow, the editor of the Plainfield Press.

THE DEATH of the Rev. HENRY MORGAN STONE occurred at Newport, R. I., on April 17th after a prolonged illness, at the age of 39 years. He was a graduate of the Episcopal Theological School, Cambridge, and was ordered deacon in 1896 and priest in 1897 by Bishop Clark. From 1896 to 1899 he was rector of St. Columba's, Middletown, R. I., and in the latter year he assumed the rectorship of Trinity Church, Newport, R. I., but

was forced by ill health to resign in December, 1904.

THE REV. ALFRED M. ABEL, chaplain at the Church Home for children at Jonestown, near Lebanon, Pa., died on April 29th after an illness of several months. He was ordained deacon in 1857 by Bishop Alonzo Potter and priest in 1859 by Bishop Bowman, and his first charge was at Mt. Hope, Lancaster county, Pa. He also founded St. Luke's Church, Lebanon, the first Episcopal church in Lebanon county. He was 74 years of age, having been born in Buffalo, N. Y., in 1834.

ACTIVITIES OF THE WOMAN'S AUXILIARY.

THE LAST MEETING of the Missions Study Class connected with the diocesan branch of the Woman's Auxiliary was held at Calvary parish house, Pittsburgh, on Thursday, April 30th. The general subject for consideration was "Our Church and the Mormon Problem." Papers were read on "Our Policy and Present Work in Utah," and "Special Problems in Utah," by Mrs. E. M. Paddock of Allegheny, and Miss E. S. Wade of Oakmont. As this was the annual meeting, the election of officers took place with the following result: Chairman, Mrs. E. S. Wade, Oakmont; Vice-Chairman, Mrs. George Lewars, Church of the Ascension, Pittsburgh; Secretary and Treasurer, Mrs. C. A. Bragdon, Homestead. "The Work of the Anglican Church in the Islands of the Pacific" was the subject selected for next season, the first two meetings to be devoted to the consideration of the work of the English Church in New Zealand and Melanesia, and the latter two to make note of what has been and is being done in the Hawaiias and the Philippines. The November meeting will be held in Homestead; the January meeting at Christ Church, Allegheny; the March meeting at the St. Mary Memorial, Pittsburgh, and the last meeting to take place on the last Thursday in April, at Oakmont. The meeting extended through the greater part of the day, and luncheon was served by the ladies of Calvary parish.

ABOUT 130 representatives of the Rochester district of the Woman's Auxiliary met in Christ Church parish house April 23d to inspect and pack the clothing prepared during Lent by the various branches for the girls of St. Elizabeth's School, Standing Rock Reserve, S. D. A brief service was conducted by Miss F. B. Rogers, box-directress, and addresses were made by Deaconess Adwin of St. Paul's and the Rev. J. W. Denness Cooper, curate of Christ Church. An inventory of the clothing showed complete outfits for twenty-eight girls, of the aggregate value of \$520. Besides the city parishes there are twelve others in this district, and the annual packing is becoming more and more a social event where the bond of friendship between the members of the different branches is cemented by working, giving, and praying together for the cause of missions.

IN THE Rochester district of the Woman's Auxiliary a Missions Study Class was carried on during Lent under the leadership of Mrs. J. W. Denness Cooper of the Christ Church branch. The first meeting brought together about eighty people and the interest was maintained throughout. The subject of study was "China," and the sessions closed with the Missions House stereopticon exhibit in Christ Church parish house, a full hall testifying to the success of the class.

THE ANNUAL meeting of the Woman's Auxiliary of the diocese of Washington was held in St. John's parish hall. The Rev. Dr. T. A. Alsop delivered the address on his recent trip to the Orient. Mrs. Osborn Walker of the Cathedral School and Deaconess Carroll were elected delegates to the Pan-Anglican Congress.

THE ANNUAL convention of the Woman's Auxiliary of the diocese of Ohio will be held in Grace Church, Cleveland, Tuesday, May 19th.

SESSIONS OF THE ARCHDEACONRIES.

THE ARCHDEACONRY of Buffalo convened at St. Mary's Church in the see city on Tuesday, April 28th, and that of Rochester in St. Andrew's Church, Rochester, on Wednesday, April 29th, the Bishop of the diocese presiding on each occasion. Much of the business of the two archdeaconries was of a routine order, but, for the more general dissemination of information concerning diocesan missions, it was resolved to print, separate from the diocesan journal, a detailed statement of the work of the Archdeacons, the condition of the missions under their supervision, together with the reports of the treasurers and the pressing needs of the field.

With few exceptions the work of the two archdeaconries is in a prosperous condition, in some instances marked by the opening of new missions, the construction of church edifices, and the maintenance of regular services attended by interested and growing congregations. On the other hand, a pathetic recital was that of the Archdeacon of Rochester concerning the missions at Wayne, Hunt's and Allen's Hill, which he stated to be practically extinct, and in which, owing to their situation "far back from any railroad," we can hope for little growth. Reports from missionaries in the field and from city rectors in charge of missions were also heard. In the archdeaconry of Buffalo a very strong appeal was made by Mr. H. C. Spendelow, president of the Laymen's Missionary League, for more men to act as lay readers. More than 800 services have been conducted by members of the League in city institutions and country parishes during the past year, and thus the needs of many places have been met, but the ranks of the League have been depleted by death, by removals from the city, and by the needs of the parishes for the services of the men who had been going out from those parishes. At the elections in the Buffalo archdeaconry last year's members and officers of the Missionary Board were continued in office, as was also the case in the Rochester archdeaconry except that the Rev. Charles H. Boynton, Ph.D., was elected in the place of the Rev. Murray Bartlett, resigned.

THE ARCHDEACONRY of Queens and Nassau held its annual meeting at Trinity Church, Roslyn, L. I., on Wednesday, April 29th. At 12:30 luncheon was served in the parish house, about two hundred being at the tables. The building was filled to the limit. At 1:30 the Woman's Auxiliary to the archdeaconry held its meeting. An address was given by Miss Draper on her trip around the world, in which she dwelt especially on missions in India. Mrs. Clarence Mackay, who is at the head of the Prison Work committee, gave a short address and suggested the amalgamation of the work of that committee and St. Martha's Guild of Trinity Church, Roslyn. The two organizations were combined as she suggested. At the men's meeting at 3 o'clock, Bishop Burgess and Archdeacon Mesier made addresses and spoke of the missionary work in the two counties. Nearly all the parishes and missions in the archdeaconry were represented by their clergymen and lay representatives.

THE ANNUAL MEETING of the Archdeaconry of Long Island was held at the Diocesan House, Brooklyn, on April 28th. Notice of the resignation of the Rev. J. Townsend Russell as Archdeacon of Brooklyn was presented by the Bishop as having been accepted with much regret. The Bishop, waiving his right to nominate an Archdeacon, consented to the nomination being made by the members of

the archdeaconry, provided such action should be subsequently ratified by the diocesan Convention, as it would require a change in the missionary canons of the diocese. The Archdeacon proceeded to nominate as Archdeacon the Rev. George C. Groves, Jr., priest in charge of the Church of the Holy Cross, Brooklyn, N. Y.

THE ANNUAL spring meeting of the archdeaconry of Charles and St. Mary's, Md., diocese of Washington, occurred at Christ Church, La Plata, April 22d. The largest number of clergy and delegates for many years were in attendance. The full apportionment for diocesan missions was paid, and though the largest assessment ever apportioned, was quickly and promptly met. The archdeaconry also voted to increase its assessment for diocesan missions 50 per cent. for the next year. Altogether conditions in southern Maryland never looked so promising and prosperous.

THE ARCHDEACONRY of Washington held its regular meeting in Trinity parish hall, Wednesday afternoon. Archdeacon Williams made an address, showing encouraging conditions throughout the city, especially the colored work. Other speakers were the Rev. Dr. Harding, the Rev. J. W. Blake, and Mr. W. H. Singleton.

NEGRO DEACON SUSPENDED.

THE BISHOP of Asheville has suspended for six months the Rev. Robert J. Morgan, a negro deacon of his jurisdiction, who is now resident in Philadelphia, on the ground that Mr. Morgan has abandoned the communion of this Church. While travelling in the Orient this negro deacon submitted, on August 6, 1907, to be re-baptized in the Greek Church by the Orthodox Metropolitan of Pelagonia, and was afterward ordained deacon and priest in the same Church by the Ecumenical Patriarch of Constantinople. He is a native of Jamaica, West Indies, and of African descent.

PLAIN SPEAKING BY BISHOP LAWRENCE.

AT A RECENT meeting of the Trinity Club, Boston, held at the Hotel Somerset, Bishop Lawrence spoke pointedly of the future of that large Boston parish, Trinity Church. The club is composed of male members of the parish and has long been one of the important agencies in it.

The Bishop spoke of the danger that threatened a parish like Trinity which he said ought to be one of the most active in the whole diocese, which would be the case were there a greater loyalty. As a parish is strong so is a diocese strong. Trinity Church

Confidence

when eating, that your food is of highest wholesomeness—that it has nothing in it that can injure or distress you—makes the repast doubly comfortable and satisfactory. This supreme confidence you have when the food is raised with

ROYAL Baking Powder Absolutely Pure

The only baking powder made with Royal Grape Cream of Tartar

There can be no comforting confidence when eating alum baking powder food. Chemists say that more or less of the alum powder in unchanged alum or alum salts remains in the food.

is in a transitional stage, he continued. A few years ago it was a family church, and is so largely still with a strong pastoral relation. It is getting to be more and more an institutional church with all sorts of people. The church therefore does not begin to appreciate its opportunities. There is an immense amount of waste spiritual material in Trinity waiting to be used. Every Sunday there is a large percentage of the congregation composed of people who have drifted away from their own churches, and under the changed conditions Trinity has become less and less a church of the relatively well to do.

It is strange, said the Bishop, how persons who die and leave large sums to other institutions forget Trinity. The church is bound to become a down town church. To do the work of such a church it must have a large endowment. It can be no longer urged that a church to-day fails to use such endowments to good advantage. There are some things that churches can do better than charitable institutions. One weakness in a church to-day is that the clergyman is not wanted as he ought to be. Trinity ought to-day to have not only its present clergy but two more. This is absolutely necessary if the church is going to do what churches of its stamp are doing in New York and Chicago. But above all, ministers and laymen must be roused to better and larger work. More spiritual vitality is needed. Men and women all need it so that they may come to a realization of how little is being done. Trinity is the special church in Boston to which every person in the country who passes through the city turns.

LILIES ON BISHOP SATTERLEE'S GRAVE.

THE FOLLOWING is clipped from a secular paper:

"WASHINGTON, April 25.—Friends of the late Bishop Satterlee are talking with awe and wonderment of the fact that close to the grave of the Bishop, who died recently, there have blossomed lilies like those Christ referred to, and that an offshoot of the celebrated Glastonbury thorn of English legend and tradition also is about to blossom in the same vicinity.

"Years ago Bishop Satterlee received the lilies from Palestine and planted them in the grounds of the Cathedral of SS. Peter and Paul here, but they never blossomed until this spring, since the Bishop's death. So with the thorn tree, a shoot of which was sent him some years ago from England."

GIRLS' FRIENDLY SOCIETY NOTES.

THE ANNUAL service of the Girls' Friendly Society of the diocese of Newark will be held in Trinity Church, Newark, Sunday, May 17th, at 4 o'clock, with the sermon by the Rev. D. S. Hamilton of Paterson. The restoration to health, after a serious illness, of Mrs. Henry J. Winsor, the unwearied director and friend of the Girls' Friendly Society, is a cause of great rejoicing.

THE ANNUAL service of the Girls' Friendly Society in Pennsylvania will be held in the Memorial Church of the Advocate, Philadelphia, on Thursday, May 14th, at 7:45 P. M. The preacher will be the Bishop of Central Pennsylvania, and the offering will be devoted to the Holiday House at Cape May.

CENTENNIAL OF THE PENNSYLVANIA BIBLE SOCIETY.

THE BISHOP of Pennsylvania presided and made the opening address at the centennial celebration of the Pennsylvania Bible Society, held in the Academy of Music on Thursday evening, May 7th. The Bishop, who is also president of the venerable society, gave an account of the organization and work accomplished during the century. No less than

125,000 copies of the Scriptures in forty-eight different languages and dialects were distributed *gratis* last year, many copies being given to the newly-arrived immigrants at the steamship docks each week. Ambassador Bryce was present and made an address, at the close of which he presented Bishop Whitaker, on behalf of the Society, with a magnificently bound copy of the Bible. Senator Beveridge of Indiana and Governor Stuart of Pennsylvania were also present and made addresses.

COMMUNION AS A PREPARATION FOR MORNING PRAYER!

LACK OF KNOWLEDGE by the average newspaper reporter as to Church usages and doctrines is almost proverbial, but the following from the *Evening Sun* of New York, of date April 18th, would hardly have been expected. Speaking of the coming Easter services, it says:

"In like manner the texts chosen for discussion by the preachers are on subjects particularly in keeping with the Easter season. Communion services will be widely observed, also, especially among the Protestant Episcopal churches, many of which will celebrate a series of early morning Communions as a preparation to the office of Morning Prayer. A number of children's festivals will be held in the afternoon and evening."

DOCTRINAL OBJECTIONS TO THE NEW CANADIAN HYMNAL.

IN A DISPATCH from Toronto, April 28th, it is stated that objection is to be taken to the new Church Hymnal in some quarters. The Hon. S. H. Blake, speaking of the work of the committee, said: "They started out to make a Book of Common Praise to be used as a companion to the Book of Common Prayer. They have made a book of uncommon praise, which teaches different doctrine from that of the Prayer Book. There are tens of thousands of our people who will never use it, and I don't think the Bishops will ever authorize it." The objection comes from the Low Church party, who claim that the wording of some of the hymns is "Roman" doctrine. A league has been formed with headquarters at Toronto for the purpose of attacking these alleged doctrines. A committee of twenty-one persons, representing all shades of views in the Church, has labored for three years in the production of the hymn-book. It is being printed in England and will be presented to the General Synod in September, when the question of adoption will be discussed.

EASTER IN HONOLULU.

THE CHURCH in Hawaii never had so glorious an Easter. From the different islands word comes of splendid services and large congregations, while the most encouraging feature of all is the large communions. From many sources the reports show the greatest number of communions ever made, due, in great measure, to a spiritual awakening which has brought many lapsed communicants back to the Church. In Honolulu itself, Easter was a day not soon to be forgotten. The two new bays in St. Andrew's Cathedral give almost double seating capacity, yet at least five times during Holy Week and Easter the Cathedral was crowded to the doors. Splendid interest during Lent and Holy Week was the natural forerunner of the enthusiasm on Easter Day. On Good Friday, at the Three Hours' service, the Cathedral was full of the faithful, to whom the Bishop spoke strong and practical words on the lesson of the Cross.

On Easter morning at the 6, 7, 9, and 11 o'clock Celebrations the Cathedral was thronged with people. More than four hundred Communions were made, a number far in excess of any previous year. The offer-

ings during the day totaled \$6,300. In the afternoon the children's service again taxed the capacity of the Cathedral. The Sunday schools from St. Clement's parish, St. Elizabeth's and St. Peter's Chinese missions, St. Mary's, Moiliili, and the Japanese congregations joined with those of the Cathedral. It was a most inspiring sight to see 600 children of many nationalities in a great procession reaching clear around the Cathedral and out into the yard, as they sang together the great hymns of the Church.

CORNERSTONE LAID OF CLARKSON MEMORIAL HOSPITAL, OMAHA.

ON SATURDAY, April 25th, the cornerstone of the new Clarkson Memorial Hospital, Omaha, Neb., was laid by the Bishop of the diocese. The procession was formed at the residence of Mr. J. C. French and was composed of the choirs of the city, the nurses and medical staff, the Hospital Association, the Cathedral chapter, the trustees of the hospital, and the clergy. The music was under the charge of Mr. Stanley, the organist of the Cathedral, and the Rev. W. H. Moor acted as master of ceremonies. After the processional hymn and the reading of the lesson by the Dean, the Bishop blessed the stone and laid it as the cornerstone of the hospital to be erected "in pious memory of Robert Harper Clarkson, the first Bishop of the diocese, to the honor of our Lord and Saviour, and for His Ministry of Healing in His Church to the Bodies and Souls of the sick and injured." The stone was inscribed with the following words: "*Pro Deo, Pro Ecclesia, Pro Humanitate.*" After the Nicene Creed had been recited, Mrs. A. J. Poppleton, the first treasurer of the hospital, read an interesting account of its history since the beginning in 1869. Then was sung the hymn written specially for the laying of the cornerstone of the first building in 1883, and it was regretted that the author, the Rev. Canon Burgess, was unable to be present on account of sickness. The Bishop brought the service to a close by making a short address and pronouncing the benediction. Owing to inclement weather there was not so large a congregation as was expected, but nevertheless about five hundred persons took part. The hospital is to be a five-story, fire-proof building, made of reinforced concrete and cream-colored brick facings, costing when complete about \$150,000.

ANOTHER MEMORIAL TO THE FIRST AMERICAN PRIEST.

THE THREE dioceses of Virginia, Southern Virginia, and West Virginia, will erect a memorial to the Rev. Robert Hunt at Jamestown. A fine bas-relief tablet in bronze, 5x10 feet, has been made by the Gorham Company, and is ready to be put up in the Memorial Building to be erected at Jamestown by order of the General Convention.

This tablet is a representation of the first Communion at Jamestown, and is a fitting memorial of the most important historical event the Church in this country has ever been called upon to commemorate. The tablet will cost \$2,000, and the expense will be borne jointly by the three dioceses.

COMMEMORATION OF WASHINGTON'S INAUGURATION.

A SERVICE commemorating the inauguration of Washington was held in old Christ Church, Philadelphia, on Sunday afternoon, April 26th, and participated in by more than four hundred members of the Patriotic Order of the Sons of America. In the sermon by the rector, the Rev. Dr. Washburn, the members of the order were urged to endeavor to have changed the present immigration laws, so as to exclude the undesirable and also to assist immigrants arriving here to become true American citizens.

THE REV. GEORGE C. COX DEPOSED.

AN ECHO of the episode of two years ago wherein the Rev. George Clarke Cox, then a parish priest of Cincinnati, after assisting in the defense of Dr. Crapsey, declared himself to be entirely out of sympathy with the theology of the Prayer Book and at the same time his intention of continuing in the ministry, recurs now in the notice of his deposition. Mr. Cox declared in writing to his Bishop, the Bishop of Southern Ohio, the renunciation of his ministry, whereupon the Bishop deposed him upon April 23d.

THE JOINT DIOCESAN LESSON COMMITTEE.

THE WORK of this committee, which is the oldest national organization of the American Church for providing lessons for the Sunday schools of the Church, has grown from the preparing of a single schedule which was used in all departments, until now it looks after all from the youngest in the Primary Department to the most advanced Bible class studies. The semi-annual meeting was held in the Church Missions House, on Thursday, April 30th. The whole day, save the time for lunch, which was served in the Everett House, was given to careful consideration of the work in hand. The committee greatly regretted that the Bishop of Chicago declined the presidency of the committee, succeeding Bishop Coleman. Bishop Darlington was chosen in his stead. The Rev. E. P. Smith, the Rev. Dr. Robert McKay, and the Rev. Martin Aigner were appointed a committee to confer with the Joint Commission of the General Convention on Sunday school instruction. The chairman was authorized to appoint ladies who had become expert in teaching young children to cooperate with the committee on the primary lessons. The clergy of the committee who are delegates to the Pan-Anglican Conference are to be provided with credentials authorizing them to represent the Joint Diocesan Committee at its sessions, to present its work and give greetings as opportunity affords. The Rev. Llewellyn N. Caley presented a scheme of subject-graded lessons for Sunday schools known as the International Series, which the committee appreciated but which they could not adopt since they have prepared similar lessons for several years. A committee was appointed to prepare a schedule of lessons covering the time between the Malachi and St. John Baptist Schedule 65. The Joint Diocesan Series and subject-graded series, Main School Department, Advent, 1909, to Whitsunday, 1910, on "The Life and Teaching of Our Lord," was carefully discussed and adopted. A subject-graded series of lessons for Bible classes on Church History in the Acts of the Apostles was also adopted. An important advance step was made in the adoption of a subject-graded series of lessons for the Primary Department on the Creed, the Ten Commandments, and the Lord's Prayer, illustrated by scriptural stories. A schedule to be known as the Joint Diocesan Subject-Graded Series, Intermediate Department, on Characters of the New Testament for Advent, 1908, to Whitsunday, 1909, was presented, given careful consideration, and adopted. Thanks were given for the cordial hospitality of the New York committee and for the use of the Church Missions House. The time and place for the next meeting were left with the Executive Board.

ANNUAL RETREAT OF THE LOS ANGELES CATHOLIC CLUB.

THE ANNUAL Retreat and Mass of the Catholic Club of the diocese of Los Angeles were held from the 28th through the 30th of April at the Church of the Ascension, Los Angeles, Father Lathrop of the Church of the Advent, San Francisco, being the conductor

of the Retreat and the preacher at the annual Mass.

On the day before the Retreat cards were received by members of the club, announcing the death of the Rev. Edward W. Meany and the hour of solemn Requiem on Wednesday morning at St. Matthias' Church, Los Angeles. The Requiem then became part of the Retreat.

METHODIST MINISTER TO STUDY FOR THE PRIESTHOOD.

THE REV. CHARLES PERLEY TINKER, field secretary of the New York Church Extension and Missionary Society, announced at the recent session of the New York East Methodist Conference that he had withdrawn from the conference and is about to enter the priesthood of the Church.

SOME NOTABLE CONFIRMATION CLASSES.

ON APRIL 29th the Bishop made a very notable visit to Silver Creek, Neb., a town of about 500 inhabitants, where the Church has a mission under the care of Mr. J. M. Felton, a candidate for holy orders in the diocese. At 4 o'clock the Bishop held a service of Baptism, when he administered to twenty-six persons, ranging in age from 1 to 45 years. For the past two months Mr. Felton has been instructing a class for Confirmation, and at the evening service nine of these received the apostolic rite, but after the service was over three more came to the Bishop and signified their desire to be confirmed also. This the Bishop was willing to do, and, going back to the church, the service was repeated. The following morning there was to be a celebration of the Holy Communion, and to the surprise of the congregation, three other persons, who had come to a decision during the night, were confirmed and made their first Communion with the rest of the class. The total confirmed numbered fifteen, which is the largest class on record in this mission.

ON THE OCCASION of the Bishop's visitation to the Church of Our Father, Hulls Cove, Maine (the Rev. A. C. Gilmore, priest), on April 28th, a somewhat remarkable class was presented for Confirmation. It was composed of seven men, five women, and two girls. Of the men, one was 73, one 62, one 58, and another 44, while three of the women were 60, 54, and 44, respectively. All of the men, excepting the oldest and the youngest, are heads of families. The confirmed had all recently received baptism, while, in addition to them, since March 1st, five infants and eight persons old enough to answer for themselves have been baptized.

THE BISHOP COADJUTOR of Pennsylvania confirmed in Calvary Church, Conshohocken, Pa. (the Rev. Archibald H. Bradshaw, rector), on April 22nd the largest class in the history of the parish, numbering 53, of whom 27 were males and 26 females, 36 of the whole number being adults, 15 of whom were baptized during preparation for Confirmation. The rector, who but lately came into the Church from the Presbyterian body, has been in charge of the work but a year and a half, and last year presented a class of 48 for Confirmation.

BISHOP FRANCIS visited St. Paul's Church, Richmond, Ind. (the Rev. D. C. Huntington, rector), on April 24th and confirmed a class of twenty-six, of whom eighteen were boys and men. This is the second class presented in that church within four months, or a total of thirty-five confirmed within that period.

THE LARGEST class ever presented at St. James' Church, Long Branch, N. J., was confirmed on April 21st. It numbered thirty-five.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Arrangements Made by Bishop Doane During His Absence in England.

EXPECTING to go to England toward the end of May to attend the Lambeth Conference, Bishop Doane has put the entire administration of the diocese in the hands of the Bishop Coadjutor, with full power to perform all episcopal functions, and in all ways to act for him during his absence. The Bishop's address in England will be care of J. S. Morgan & Co., 22 Old Broad Street, London, for all personal letters, but letters as to business, either personal or official, may still be addressed to him at Albany, where they will be attended to by the Rev. Canon Fulcher.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Convocation of Second District Meets—Diocesan Convention to Meet at Syracuse.

THE REGULAR spring meeting of the Convocation of the Second District of the diocese was held in St. Mark's Church, Clark Mills, April 28th and 29th. Joint sessions of the Woman's Auxiliary and Convocation were held on Wednesday at 2, and a business meeting of Convocation at 3. At the joint session of the Auxiliary and members of convocation, the Dean, the Rev. E. H. Coley, made his report of the missions and missionary parishes of the district. The report showed every station supplied with services, and affairs, in general very encouraging. At the business meeting of the Convocation a resolution was passed asking the Board of Managers for Diocesan Missions to arrange, if practicable, for paying the stipends of missionaries monthly instead of quarterly, as at present. This plan, it is believed, would be a positive relief to missionaries whose salaries in a large part come from the Missionary Board.

THE BISHOP has called the annual meeting of the diocesan Convention to meet in St. Paul's Church, Syracuse, on June 2nd and 3d.

TRAINED NURSE**Remarks about Nourishing Food**

"A physician's wife gave me a package of Grape-Nuts one day, with the remark that she was sure I would find the food very beneficial, both for my own use and for my patients. I was particularly attracted to the food, as at that time the weather was very hot and I appreciated the fact that Grape-Nuts requires no cooking.

"The food was deliciously crisp, and most inviting to the appetite. After making use of it twice a day for three or four weeks, I discovered that it was a most wonderful invigorator. I used to suffer greatly from exhaustion, headaches, and depression of spirits. My work had been very trying at times and indigestion had set in.

"Now I am always well and ready for any amount of work, have an abundance of active energy, cheerfulness, and mental poise. I have proved to my entire satisfaction that this change has been brought about by Grape-Nuts food.

"The fact that it is predigested is a very desirable feature. I have had many remarkable results in feeding Grape-Nuts to my patients, and I cannot speak too highly of the food. My friends constantly comment on the change in my appearance. I have gained 9 pounds since beginning the use of this food." "There's a Reason." Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Sixtieth Wedding Anniversary of Philip B. Segee and Wife—Personal Mention.

MR. PHILIP B. SEGEE and wife celebrated on April 17th the sixtieth anniversary of their marriage. Mr. Segee was one of the founders of Christ Church, Hartford, in 1850, and a member of the first vestry. He has been for some years senior warden of the parish. Mr. and Mrs. Segee alone remain of the original congregation of Christ Church.

THE REV. FLAVEL S. LUTHER, Ph.D., LL.D., president of Trinity College, who was recently appointed temporary chairman of the Connecticut State Republican Convention, has been for many years a deacon in the Church, and often officiates in the parishes of Hartford and in other parts of the diocese.

DELAWARE.

Open-Air Services to be Held in Wilmington.

OPEN-AIR services will be held in Immanuel parish, Wilmington, in the churchyard, similar to those held last summer, as soon as the weather will permit. At the May monthly service for the Men's Guild, the Rev. W. B. Stehl of Centreville, Md., will preach.

GEORGIA.

The Rev. R. E. Boykin's Easter Gift—Progress of the Mission at Douglas.

THE PARISHIONERS of St. Mark's, Brunswick, Ga., have presented the rector, the Rev. R. E. Boykin, with a horse and phaeton as an Easter remembrance. There were over a hundred Communion services made at this church on Easter morning at the 6 o'clock Celebration.

THE MISSION at Douglas has received a considerable acquisition by the removal to that place from Augusta of the G. & F. R. R. offices, some eight or ten families being added to the congregation. Owing to the death of the Rev. Joseph W. Turner the mission has been put in charge of the rector of Waycross, who will visit it once a month, lay services being held on intervening Sundays. Douglas has a very sightly and Churchly chapel, ceiled entirely with yellow pine, a good altar and font, and is lighted with electricity. The town has grown rapidly within the past four years and has now a population of about three thousand. At the last visit of the present priest in charge there was a good congregation, of which fully one-half were men.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Delegates to the Pan-Anglican Congress.

THE DELEGATES to the Pan-Anglican Congress from the diocese of Harrisburg are the Rev. W. Northey Jones, rector of Christ Church, Williamsport; the Rev. Franklin T. Eastment, rector of St. Paul's Church, Phillipsburg; the Rev. Lewis Nichols, rector of St. Paul's Church, Lock Haven; Bishop and Mrs. Darlington, and Mrs. A. Wilson Norris. Mrs. Eastment and Mrs. Nichols will accompany their husbands, and the Rev. George W. Atkinson, Jr., rector of St. Matthew's, Sunbury, and Mrs. Atkinson, will also attend. Three or four more of the clergy have the matter under consideration. The Rev. William Heakes, Archdeacon of Williamsport, has been appointed chaplain to the Bishop.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Remarkable Memorial Service at Brooklyn Church—More Sisters Needed—Progress of St. Matthew's Parish, Brooklyn.

ON SUNDAY EVENING, April 23d, an unusual memorial service was held in the Church of the Ascension, Kent Street, Brook-

lyn (the Rev. W. E. Bentley, rector), the first of its kind, it is believed, ever held in America. It being the 344th anniversary of the birth of William Shakespeare the service was held in commemoration of that event. The rector conducted the service, and in place of the sermon an address was delivered by the eminent tragedian, Frederick Warde.

THE CHURCH Charity Foundation has lost the valuable assistance of many of the Sisters of St. John the Evangelist, owing to the infirmities of age, so that only three are now working who are not incapacitated to some extent. The superintendent appeals to pious Churchwomen to join the Sisterhood and assist in carrying on the work.

ASSISTED MATERIALLY by the Men's Association, St. Matthew's parish, Brooklyn, was able on Easter Day to obtain sufficient pledges to assure the payment of the mortgage debt, and it has been decided that the consecration of the church shall take place on St. Luke's day next autumn, the delay being occasioned by the inability of Bishop Burgess to set an earlier date. St. Matthew's was formerly the Epiphany, and under that name much was done by the present rector to pay off debts and save the property. The consolidation with it of St. Matthew's has brought new life, and under the present rector, the Rev. F. W. Norris, progress has been steady. There has now been created a parish that is on a firm foundation, with an annual income of about \$15,000, and looking forward as its next task to meeting its apportionment each year to general missions.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Los Angeles Clericus Bids Farewell to Very Rev. J. J. Wilkins.

THE LOS ANGELES Clericus, which includes also the clergy of suburban towns throughout Los Angeles and Orange counties, gave a farewell luncheon on Tuesday in Easter week in honor of the Very Rev. J. J. Wilkins, D.D., who retires on May 1st from the double post of rector of St. Paul's parish and Dean of the

FRIENDS HELP

St. Paul Park Incident

"After drinking coffee for breakfast I always felt languid and dull, having no ambition to get to my morning duties. Then in about an hour or so a weak, nervous derangement of the heart and stomach would come over me with such force I would frequently have to lie down.

"At other times I had severe headaches; stomach finally became affected and digestion so impaired that I had serious chronic dyspepsia and constipation. A lady, for many years State President of the W. C. T. U., told me she had been greatly benefited by quitting coffee and using Postum Food Coffee; she was troubled for years with asthma. She said it was no cross to quit coffee when she found she could have as delicious an article as Postum.

"Another lady, who had been troubled with chronic dyspepsia for years, found immediate relief on ceasing coffee and beginning Postum twice a day. She was wholly cured. Still another friend told me that Postum Food Coffee was a God-send to her, her heart trouble having been relieved after leaving off coffee and taking on Postum.

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"The author of the following treatise has asked me to write an introduction, which I am the more ready to do because of having had opportunity of examining it quite thoroughly.

"A glance at the Table of Contents will show that a wide range of topics is covered, yet all these topics are very interesting, and many of them are of the very first importance.

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"Much of the dissent and confusion of the spiritual world to-day, may be attributed to ignorance and consequent prejudice. Any attempt, therefore, to dispel this ignorance, and to furnish reliable information concerning the tenets of Christianity, and the history of the Catholic Church, ought to be gladly and even thankfully received.

"The work before us is an earnest and reliable effort in that direction, and is thus entitled to a hearty God-speed from all that desire the consummation of the Divine will, as to the unity and salvation of the children of men.

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pro-Cathedral. Besides the Bishop, thirty-one other clergymen were present. The guests of honor, Bishop Johnson and Dr. Wilkins, occupied seats on either side of the president of the Clericus, the Rev. Dr. Trew; and on the Bishop's right was Chaplain Evans of the battleship *Minnesota*, then at anchor in San Pedro, the harbor of Los Angeles.

After a speech by the chairman, expressing regret at the Rev. Dr. Wilkins' removal and congratulating the whole Church in the United States because of his appointment to the great task of raising the "Five Million Dollar Pension Fund," he presented to him in the name of the Clericus a gold pectoral cross, as a remembrance of each member, and as a pledge that they will do all that lies in them to uphold his hands in the great work he has undertaken. Dr. Wilkins' response was given with deep feeling.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Annual Missionary Service in the See City—Corporate Communion at Holy Innocents', Racine.

CHILDREN of the see city to the number of nearly one thousand, gathered from the Sunday schools and Junior Auxiliary of the various parishes, filled St. Paul's church last Sunday afternoon on the occasion of the annual missionary service for children. The vested choir of the church led the music and striking missionary addresses were given by the Bishop and Dean Barry of Nashotah. The change of date whereby this annual service is transferred from the early Epiphany season, falling frequently in very inclement weather, to the first Sunday in May, which proved a bright and ideal Sunday, was deemed to have been fully vindicated.

AT HOLY INNOCENTS' CHURCH, Racine, the rector, the Rev. C. A. Capwell, has for several years arranged that on Mid-Lent Sunday there should be a corporate Communion of persons who had been presented for Confirmation in the parish during his own rectorship. Thirty-one such persons, being about a quarter of the present communicant roll of the parish, made their Communion on that date recently passed, of whom nineteen were men and boys.

THE REV. A. L. BUMPUS, rector of St. Mark's Church, Milwaukee, continues slowly to improve, but will not be able to leave the hospital for some time.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Meeting of the Cleveland Clericus—Reception to Mr. and Mrs. Ransom Moore Church

ON ACCOUNT of the meeting of the diocesan convention earlier than usual, the May meeting of the Cleveland Clericus was held on April 27th, instead of May 11th, as at first appointed, at Trinity Cathedral House, a large number of the clergy being present. Dean Du Moulin presided at the meeting. The Rev. Wilson R. Stearly, rector of Emmanuel Church, Cleveland, read a carefully prepared essay on "The Rise of Religious Liberty in America." About twenty-five of the clergy were present at luncheon, which was served in the Cathedral House. The afternoon session was given over to a meeting of the Ohio Widows' and Orphans' Society, at which Bishop Leonard presided, most of the clergy remaining for it. The last meeting of the Clericus to be held before fall will be on June 8th, when the speakers will be the Rev. Messrs. Charles S. Davidson and W. Rix Attwood. The present year has proved to be the most profitable yet in the work of the Cleveland Clericus and already still larger plans are in preparation for next season. This is due in largest measure to the able leadership of the president, Dean Du Moulin.

A RECEPTION was tendered by the wardens

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and vestrymen of St. John's Church, Cleveland, to the Rev. and Mrs. Ransom Moore Church, at the parish house, on the evening of Thursday, April 30th, in recognition of the close of the first year of the rectorship of the Rev. Mr. Church.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Service in Memory of Rev. Joseph R. Moore—
Death of Mrs. Mary E. Davis—Personal Notes.

ON THE evening of the Second Sunday after Easter, at the Church of the Resurrection, Philadelphia, a service in memory of the late rector, the Rev. Joseph R. Moore, was held, the sermon being delivered by his life-long friend, the Rev. Simeon C. Hill, rector of Grace Church, Mt. Airy. A fund has been started towards the erection by the parishioners of a suitable memorial.

MRS. MARY E. DAVIS, widow of Judge G. Harry Davis, died at her home in Germantown, Pa., on Thursday, April 30th, from a stroke of paralysis. The burial took place from St. Luke's Church, Saturday morning, May 2nd, the rector, the Rev. Dr. Upjohn, officiating.

A LARGELY attended reception to the Rev. Charles C. Pierce, D.D., the new rector of St. Matthew's Church, Eighteenth and Girard Avenue, Philadelphia, was held in the parish house on Wednesday evening, April 29th.

THE REV. FATHER TOVEY, S.S.J.E., of Boston, late of Bombay and Poona, India, is the guest of the Rev. Daniel I. Odell of Philadelphia, and preached at the Church of the Annunciation on Sunday morning, May 3rd.

WASHINGTON.

Confirmation Visitations by the Bishop of Kentucky—Canon Bratenahl Visits Cathedral Associations.

THE BISHOP OF KENTUCKY will finish the Confirmation visitations in this diocese, visiting St. Alban's and St. John's, Washington, and Ascension and Christ Churches, Rockville.

CANON BRATENAHL of the Cathedral has entered upon the visitations of the Cathedral associations in various northern centers, organized by Bishop Satterlee. Friday he was in Boston; Thursday in Waterbury, Conn.; Tuesday in Philadelphia, Pa.; Wednesday in Newport, R. I. The Philadelphia meeting was especially interesting. It was held at the residence of the Bishop Coadjutor after a letter by the two Bishops was issued, earnestly commending this work and urging co-operation.

WESTERN MICHIGAN.

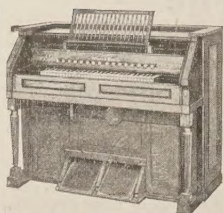
GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.

Good Prospects at Lowell—Session of West Michigan Conference—Personal.

IF THE FUNDS are forthcoming, prospects are good for the opening up of a new work for the Church at Lowell. Bishop McCormick recently visited this town on a missionary tour through the central part of the diocese and found thirty people who are connected with the Church and will be glad to do what they can for the establishment of services.

AN INTERESTING and profitable session of the semi-annual conference of Western Michigan was held April 28th and 29th at St. John's Church, Ionia. There is a vigorous men's club there of nearly a hundred members, and one of the largest Easter offerings in the diocese was made there this year.

THE REV. R. H. PETERS of Kalamazoo will sail for Europe the last of May as one of the clerical delegates from Western Michigan to the Pan-Anglican Congress. Mrs. Peters accompanies him and will represent the diocesan branch of the Woman's Auxiliary.



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